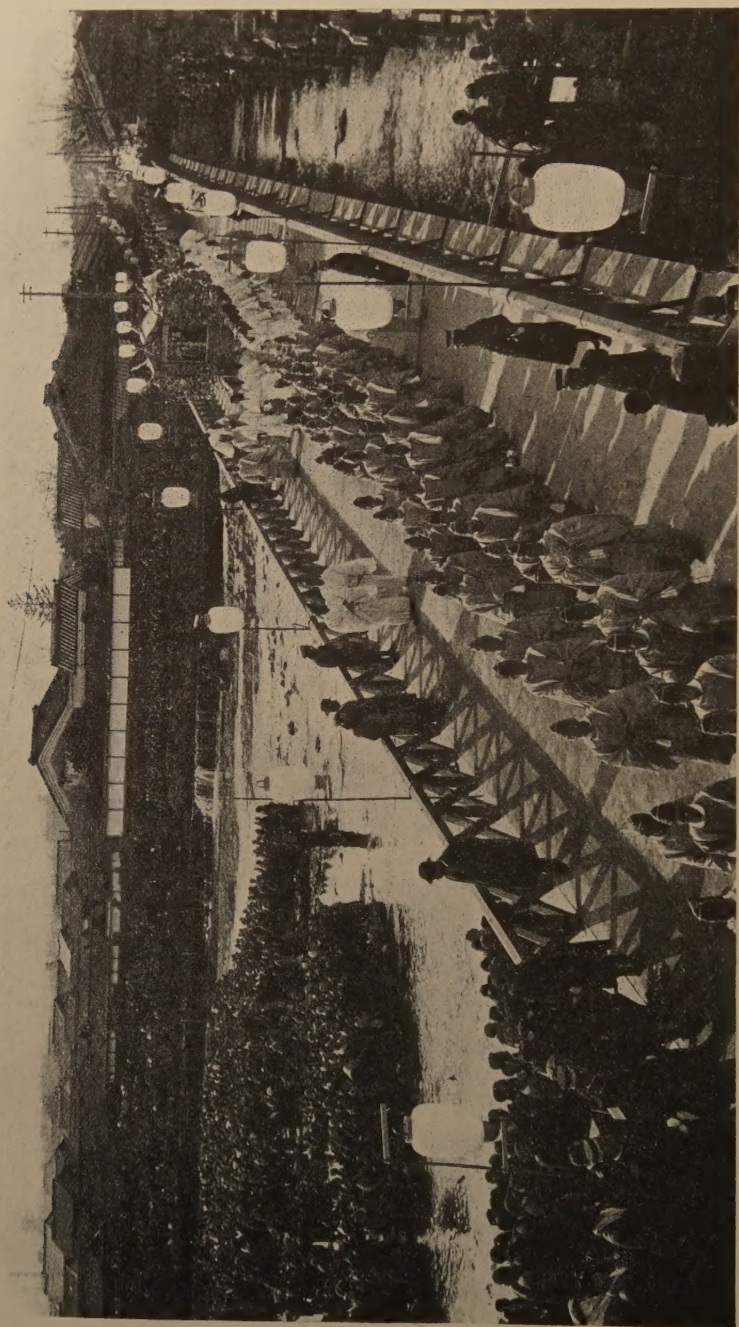




1 THE FUNERAL PROCESSION OF THE HEAD ABBOT OF THE NISHI HONGWANJI SECT OF BUDDHISTS CROSSING A BRIDGE IN KYOTO, JAPAN

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

VOL. LXVIII.

December, 1903

No. 12

The Progress of the Kingdom

*A Forward Step
at St. James's,
Nganking*

ONE of the dangers threatening every medical missionary in China is that the pressing needs of the people and the large demands made for his services will prevent him from giving sufficient time to language study. Thus he becomes foredoomed to the limitations of "hospital colloquial." When Dr. Woodward, now at St. James's Hospital, Nganking, went to China, the medical staff was so short-handed that he was obliged to begin work with only brief language preparation. It has seemed desirable, in order to insure the widest possible sphere of action and influence, that he should now have time to devote to the language. Anyone who will take the trouble to read the account of "A Day in a Mid-China Hospital" (to be had from the Corresponding Secretary, 281 Fourth Avenue, New York, by asking for Leaflet No. 217), will readily see that language study is an impossibility, when one must deal single-handed with the throngs of needy people who come to the dispensary. Bishop Ingle has therefore arranged to secure the services of a Canadian physician already in China, who will act as Dr. Woodward's colleague during the next ten months for

the special purpose of relieving him temporarily from the daily routine of ward and clinic and allow him time for systematic language study. Dr. John Mac-Willie, who thus comes to Dr. Woodward's aid, entered upon his duties early in September. Since then the hospital shows every sign of steady advancement. Indeed, the "woman's ward," so called, though it is a room only twelve by eighteen feet, is constantly overcrowded, and a like state of affairs is imminent in the more commodious ward assigned to the men. Though originally intended for only eighteen beds, it now shelters twenty-six.

*Official Courtesies
to St. James's
Hospital*

THE estimate in which St. James's Hospital is held by local officials was pleasantly illustrated in October, when the provincial Governor Nieh, who was on the point of leaving Nganking to assume the Governorship of Che'kiang Province, sent to the hospital a collection of rare shrubs and flowers from the *yamen* gardens. This graceful appreciation of the Church's medical work in Nganking comes from the same governor who gave \$1,000 to the building fund of St. John's

College, Shanghai. It is the second present of the kind received by the hospital from provincial officials, Governor Li, of Kweichow Province, having sent some months ago a fine case of tribute tea.

*Bishop Rowe's
Winter Work*

BY this time Bishop Rowe is in all probability trudging along the trail in central Alaska, visiting the white settlements and the winter camps of the Indians. Before leaving Cape Nome early in September he was able to welcome the Rev. John White, who takes Mr. Bloor's place at St. Mary's Mission during the latter's leave of absence. September 14th, Bishop Rowe started from St. Michael on his way up the Yukon. The river was low and falling rapidly, and the steamer upon which he was travelling was constantly going aground. For two days she was fast on a bar near Anvik and this enabled him to pay an unexpected visit to Christ Church Mission, where he found Mr. Chapman and all the members of the staff well and busy, with more work than can well be done. The new school-house is complete, full of a happy lot of children, and is in every way satisfactory. An autumn trip up the Yukon, the Bishop says, is beautiful. "The distant mountain peaks are white with fresh snow and the banks of the river are transfigured by the autumnal colorings of the foliage and trees."

*Going into
Training*

THE Bishop's immediate objective point at the time of his last letter was Tanana. There he said he intended to "go into training for the trip ahead." This winter journey will involve hundreds of miles on foot, breaking a trail for the dogs and sled, or, where one is already made, "helping behind." "Training" for a bishop! For the college athlete "training" seems right enough, but what place can it have in the life of a bishop? Yet there is something fine in that simple statement. It gives just a glimpse of the entire devotion of every

gift and faculty to a great undertaking. Bishop Rowe will not only fit himself mentally and spiritually to give counsel and comfort, but he will train his muscles and develop his powers of endurance; he will make the most of his fine physical manhood in order that he may travel further, stand more of pain and fatigue, and so be privileged to carry his message to more people. And so the Bishop "trains" for it. On the trip he will have the company of Mr. George Chilson, who was appointed to be his companion in these lonely and dangerous winter journeys. While the Bishop was at Point Hope Mr. Chilson did excellent work at the small new mission at St. Michael. So favorable was the impression made, that the Bishop intends to continue this station, sending Mr. Chilson back there next spring. Bishop Rowe hopes soon to be provided with funds for erecting a small building at St. Michael which "will answer for church services on Sunday and for auxiliary work on the other six days of the week."

*The Death of
Bishop Leonard
of Salt Lake*

AS this form goes to press a telegram from Salt Lake announces the death, on December 3d, of the Right Rev. Abiel Leonard, D.D. Born a son of the West, in Fayette, Mo., June 26th, 1848, the future bishop received his collegiate and theological training in the East at Dartmouth College and at the General Seminary. Upon his ordination in 1873 he returned to Missouri, and after serving important parishes there and in Kansas, he was consecrated Bishop of Nevada and Utah as the successor of Bishops Whitaker and Tuttle, January 25th, 1888. Naturally enough, he hesitated, as he wrote at the time of his consecration, "at the thought of taking up the work laid down by such men as Bishops Whitaker and Tuttle." Nevertheless, as a good soldier, he added, "I shall go forth with God's help to do the Master's work with all the energy, enthusiasm and wisdom which I can command. . . . I go to what I know will be a hard and trying

field, where in the province of God I am commissioned, and put." For the nearly sixteen years of his missionary episcopate Bishop Leonard gave himself without stint to his district and to the Church, besides drawing largely upon his private means to maintain and carry forward enterprises which he knew to be necessary, but for which the Church failed to provide support. Each year showed that the Church was strengthening its hold and extending its work in a district where numerous obstacles and active opposition produced difficulties unequalled in any other home mission district. With obstacles and opposition alike the Bishop dealt in a spirit of wisdom and large Christian charity. Protesting always against violations of law and order, he made it a rule, as a leader of the Church, "to live peaceably with all men" and endeavored to counteract the evil influences of Mormonism less by denunciation and protest than by quiet and constructive teaching.

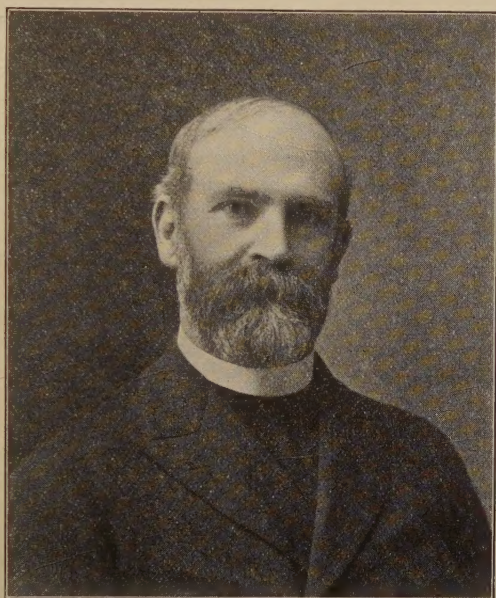
The Joy of Service

done is well illustrated by his last annual report to the Board of Managers. In it, he refers to the anniversary of his consecration last January, completing "fif-

teen years of happy duty and personal responsibility," and to his satisfaction in being able to report that Salt Lake's gifts for general missions exceeded the apportionment by nearly fifteen per cent. Recalling his own spirit, it is not strange that he should be able to add: "The money has come from all our people, and has been cheerfully given." And then, as one who sees before him a vision of service still to be rendered,

he closed with the words:

"Encouraged by the blessings of God in the past, we turn with hope and determination of purpose to the duties of another year." Aside from all other considerations, Bishop Leonard's episcopate will be remembered for his constant and successful endeavor on behalf of the Church school for girls, Rowland Hall, and of St. Mark's



THE RIGHT REVEREND ABIEL LEONARD, D.D.,
Late Missionary Bishop of Salt Lake.

Hospital. In view of the conditions amidst which the Church's work in Salt Lake has to be done, these two institutions are of the utmost importance. Their steady development under Bishop Leonard's leadership is an evidence of the hold they have secured upon the life, not only of the city of Salt Lake, but of the whole district. Both institutions have been missionary in the best sense of the word. And now that they have been deprived of the Bishop's care it will occur to many that in no way could his life and work be more fitly commemorated—

THE spirit of Christian joy in which Bishop Leonard's work was

and commemorated they certainly ought to be—than by the provision of a suitable endowment for one or both of these institutions.

*Missionary Life
in
South Dakota*

JUST a glimpse into one side of a missionary bishop's life, as given in a private letter received at the Church Missions House a few days ago. It is hardly fair to Bishop Hare to publish the facts, yet it is entirely unfair to the Church to withhold them. From the Missionary Council Bishop Hare started West to keep appointments among the Indian congregations of his great district. He was steadily on the go the first three weeks of November, and during that time spent six nights on the sleeping cars, slept in fifteen different beds, visited twelve Indian congregations, preached nineteen times, travelled 300 miles by wagon and 3,100 by railroad—a record which might well put to the test the strength and endurance of a college athlete, and is simply typical of a large part of the Bishop's life during the thirty years he has been in South Dakota. Undaunted by travel and fatigue, the Bishop, in the spirit of the capital paper which he read at the Missionary Council, remarks: "But the three weeks have been full of opportunity for the best of service, and I am well. Now I am in my study again, grappling with an accumulation of letters." We pity the man who can know these facts and not feel a worthy pride that the Church of which he is a member is represented in South Dakota by so devoted a leader.

*A Japanese
Statesman's
Estimate of
Buddhism*

VISCOUNT WATANABE, one of Japan's leading statesmen, and a prominent Buddhist, in an article in a Japanese paper, summarized in the *Japan Mail*, warns native and foreign Christians against being deceived by the sug-

gestion that Christianity should be modified to meet the needs of the Japanese. Sadly convinced of the present deterioration of Buddhism in Japan, he assigns, as one reason, its modification to suit Japanese ideas. He concludes with this striking testimony to the religious decay of his own faith: "I do not say that Buddhism is not a religion, but when I ask myself how many modern Buddhists there are that have religious life in their souls, I answer, None." The reader of Mr. Ambler's paper in this number of THE SPIRIT OF MISSIONS, and of the other articles which the same author has contributed to previous issues, while making all due allowance for personal and corporate weaknesses, will be inclined to agree with the Viscount and to understand one reason for Buddhism's virtual failure in Japan.

*A Japanese
Statesman's
Estimate of
Christianity*

WE do not mean to say that the Japanese as a nation are, as yet, turning from Buddhism, though recent inquiries seem to indicate that while Buddhism is still the dominant faith among the higher and lower classes, the great middle class of the Empire is more deeply influenced by Christianity than by either Buddhism or Shintoism. But we do say that Buddhism in Japan, as elsewhere, has signally failed to entrench in the life of the nation any great moral principles or ideals upon which the nation's future depends. Baron Maejima, a former member of the Cabinet, is credited with the statement:

"No matter how large an army or navy we may have, unless we have righteousness at the foundation of our national existence, we shall fall short of success. I do not hesitate to say that we must rely upon religion for our highest welfare. And when I look about me, to see upon what religion we may best rely, I am convinced that the religion of Christ is the one most full of strength and promise for the nation."

Will the Church at home enable the

Church in Japan to take advantage of the present opportunity for influencing Japanese national life deeply and permanently? Bishop McKim's appeal for at least three clergymen is still unanswered.

*Church
Building in
the Tropics*

BISHOP VAN BUREN returned to his work in Porto Rico the middle of last month.

He finds that much progress has been made in the building of the San Juan church. It is to have a seating capacity of about 300 and will provide, in the basement, quarters for the use of the parish school. The building, as it grows, invites constant attention from the passers by, and while many Americans express their admiration for it, in the eyes of the natives it is a decided revelation. When completed it will be enriched with many memorials. The undertaking has had many perplexing and trying delays, arising in large measure from the distance from which some of the material had to be transported. The corner-stone, for instance, was long delayed, owing to some misunderstanding about its shipment. When inquiry was instituted the report was returned that the stone was at the bottom of the East River. Fortunately, however, this report was inaccurate, as the stone was not included, as was at one time thought, in a certain shipment which did reach that destination. Meantime, even without the corner-stone, the erection of the church goes on, and the Bishop thinks it quite probable that a new precedent will have to be established in ecclesiastical history in making the laying of the corner-stone coincident with the consecration of the building.

*St. John's College
and the
Price of Silver*

OCTOBER 24th the corner-stone of the new building of St. John's College, Shanghai,

was duly laid. The work of erection had already progressed considerably, but there was unforeseen delay in procuring

the stone from Ningpo and having the inscription cut. The address of the occasion was made by the President of the Alumni Association, Mr. Y. M. Sz. The building will probably be ready for use late in the spring. It will enable the college to receive 350 instead of the present 230 students. While Bishop Graves and his helpers have been superintending the work of construction in China, Dr. Pott has been hard at work in this country securing means to make the new building a possibility. Day and night he has been speaking and travelling. Every Sunday has had its appointments, numbering from two to four or five, and rarely a week-day afternoon or evening but has had some similar duty. And so, as a reward of his hard work, Dr. Pott came to the end of November with the happy consciousness that only about \$1,500 more were needed to complete the \$25,000 fund. Unfortunately, his satisfaction was of short duration, for a letter received a few days ago brings word that the price of silver (the Chinese monetary system is on a silver basis), has been steadily appreciating, so that \$25,000 in United States gold will not buy as much building in China to-day as it would have bought a year ago, if Dr. Pott might have had the money when he first asked for it. Instead of being able to exchange a gold draft into Chinese *taels* at 55 cents each, which was the ruling price when the contract for the building was made, the mission treasurer in China now has to pay 64 cents. The long and short of all this is, that \$3,000 more will be required for the building. It is a keen disappointment to Dr. Pott, because he had hoped to sail for China January 7th, with the assurance that all the money needed was in hand. Now he finds himself not \$1,500 but \$4,500 short. Shall he stay in this country to beg that extra \$3,000, or shall we Church people, who might have given the money long ago, pay the penalty for the extra price of silver and give the additional amount quickly? We hope there will be no delay in the response.

*The New Hospital
at Valdez*

FROM Valdez the November mail brings a brief glimpse of busy days in the church and hospital. Already, in its ministry to the young, and to those seriously ill, as well as to those who, because of the unfortunate habits produced by the abundance of saloons and the scarcity of helpful social privileges, are in need of surgical or medical skill, the hospital has justified its existence and demonstrated

only \$150, it is true, to provide some absolute necessities. In a hospital at home \$150 would hardly be thought of, but, unfortunately, it is a real burden for a mission hospital in Alaska.

*Bishop Brent
in Formosa*

BISHOP BRENT'S last letters were dated from the Governor General's Palace, Taipei, Formosa. He was making a brief visit there before returning to



THE VALDEZ HOSPITAL

the wisdom and foresight of those who urged its erection. Miss Deane, who spent last winter in the East on furlough, is now at Valdez, and is hard pushed to do all the work that comes crowding upon her. It is a pleasure to be able to say that the operating table to which reference was made in the November SPIRIT OF MISSIONS has been provided. There is still opportunity for a number of friends to give \$40 each to equip beds. The hospital is rude at best and at present but scantily furnished. To his great regret, the Rev. F. C. Taylor has been obliged to incur a slight indebtedness,

Manila to attend to any matters of imperative nature, which might have accumulated during his absence in Japan. Then he proposed to proceed with the Opium Commission to Java and Burma. So far he has found the investigation of surpassing interest and of great value to his own work. "Only one who has been in the East," he writes, "can realize the gravity of the opium vice and its widespread devastations." While in Formosa, the Bishop made the acquaintance of the Rev. Mr. Terada, the Japanese clergyman, who is the missionary supported in the island by the *Nippon Sei Kokwai* (the

native Church in Japan). His work is largely among the Japanese soldiers. On one of the Sundays of his visit Bishop Brent baptized an aged *samurai*, who was at one time bitterly opposed to Christianity and a Japanese military physician. This mission is the only one on the island for the Japanese and was, as Bishop Brent says, "a courageous venture of faith for the young and poor Japanese Church." The Bishop was able to close his letter with the gratifying assurance, "I am quite well."

The New Commercial Treaty With China OCTOBER 8th an important commercial treaty, to remain in force between the United States and China for a period of ten years, was signed at Shanghai by the accredited representatives of both Governments. After providing for the residence and proper treatment of the United States minister and consuls, the treaty stipulates, among other things, that citizens of the United States shall be privileged to rent or purchase houses, places of business and other buildings, within certain conditions, that they may conduct business or any other lawful avocation in all parts of China now open to foreign trade and residence; that the Chinese Government will speedily revise its mining regulations, and will open to international residence and trade the cities of Mukden and Antung, in Sheng-King Province. China expresses its intention to reform its judicial system; the United States agrees to assist in this reform and to relinquish extra territorial rights when satisfied that "the state of the Chinese laws, the arrangements for their administration and other considerations warrant it in so doing." It should be a satisfaction to all American citizens to know that our country consents to China's prohibition of the importation of morphia, save for medical purposes. To readers of THE SPIRIT OF MISSIONS, Article XIV. of the treaty, which deals with missionary matters, is naturally of first interest. We therefore print it in full.

Article XIV.: *Missions and Missionaries* "THE principles of the Christian religion, as professed by the Protestant and Roman Catholic Churches, are recognized as teaching men to do good and to do to others as they would have others do to them. Those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, whether citizen of the United States or Chinese convert, who, according to these tenets, peaceably teaches and practises the principles of Christianity shall in no case be interfered with or molested therefor. No restrictions shall be placed on Chinese joining Christian churches. Converts and non-converts, being Chinese subjects, shall alike conform to the laws of China; and shall pay due respect to those in authority, living together in peace and amity; and the fact of being converts shall not protect them from the consequences of any offence they may have committed before or may commit after their admission into the church, or exempt them from paying legal taxes levied on Chinese subjects generally, except taxes levied and contributions for the support of religious customs and practices contrary to their religion. Missionaries shall not interfere with the exercise by the native authorities of their jurisdiction over Chinese subjects; nor shall the native authorities make any distinction between converts and non-converts, but shall administer the laws without partiality, so that both classes can live together in peace.

"Missionary societies of the United States shall be permitted to rent and to lease in perpetuity, as the property of such societies, buildings or lands in all parts of the Empire for missionary purposes and, after the title deeds have been found in order and duly stamped by the local authorities, to erect such suitable buildings as may be required for carrying on their good work."

These terms are all that could be asked for by wise and well-informed friends of the missionary enterprise.



BOYS AND GIRLS ON THE PLAZA AT BONTOC

The Church in the Philippine Islands A Trip through Northern Luzon

BY THE RIGHT REVEREND CHARLES H. BRENT, D.D.

II.

IT is a good two days' trip from Cervantes to Bontoc. At the foot of the hill, just before crossing the river, are hot mineral springs. The river Abra is not wide at this point, and we easily forded it. Our climb that afternoon was steep indeed. It took us up to a height of nearly 7,000 feet. At certain points the trail was extremely narrow, and except for sure-footed animals, it was not without a measure of risk.

As we drew near Sagada we were able to discern the *sementéros* or rice paddies of the Igorrotes. These people are very expert in their work. They build strong and not inartistic retaining walls, holding earth and water in place. Whether they learned the art from the Japanese or not is hard to say, but I can imagine no more beautiful sight, even in Japan, than some of the terracing we saw in Bontoc. Sagada was not

reached until a late hour, and after seven hours in the saddle we were glad to smell the aroma of coffee.

On February 11th we got away from our camp somewhat later than usual. As we travelled toward Bontoc, the bare hills soon gave place to wooded mountains, where there were fine pine trees. We began to meet the head-hunters, as the Bontoc Igorrotes are called. They formed a contrast to any people we had seen. Most of them carry their spears and axes, and have tattoo marks on their faces, arms and breasts. An odd little cap is perched on the back of their heads. This is used as a receptacle for tobacco, when their long hair is not gathered up into it.

We reached Bontoc at noon. The natives were curious, peering through the hedges and from behind any shelter there happened to be. Bontoc is on the Chico River, across which is situated the town



"AS WE DREW NEAR SAGADA WE WERE ABLE TO DISCERN THE *SEMENTEROS* OR RICE PADDIES OF THE IGORROTES"

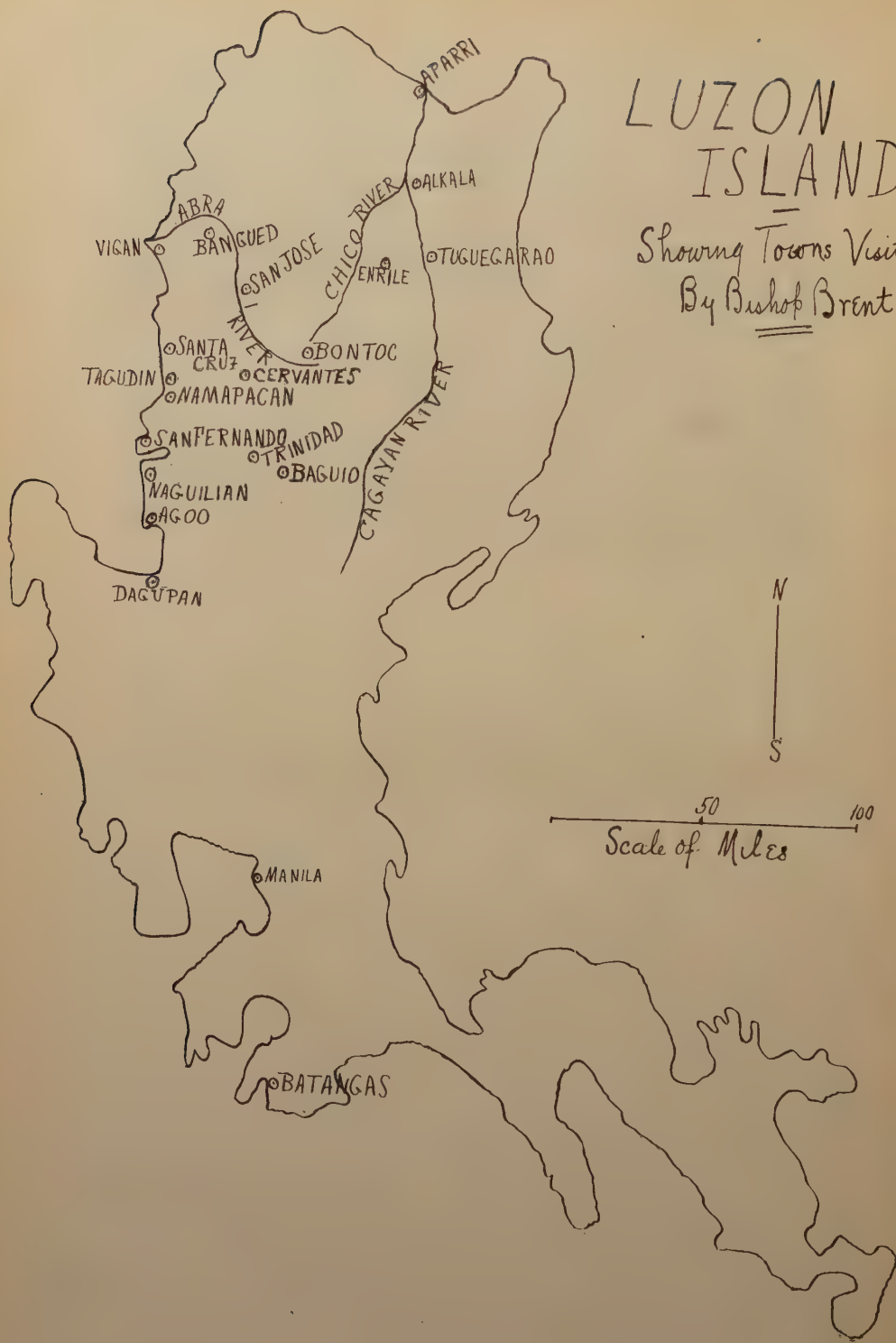
of Somaqui. There are perhaps from 3,000 to 4,000 people in the two places. When we dismounted we were surrounded by a crowd of stark-naked children, one of whom spoke to us in English, and said he went to school. The Lieutenant-Governor, Dr. Hunt, and the constabulary officer met us and hospitably took us in. These two gentlemen, a teacher, and Dr. Jenks and his wife, from the American Department of Ethnology, were the only Americans in the district. We were given quarters at the house occupied by Dr. Hunt, and took our meals at the common mess in the constabulary quarters. Every facility was afforded us to study the situation to the best advantage. As Mr. Clapp has already written an article about the people, and from time to time will give more accurate information than I possibly can, I shall not attempt to go into details regarding the natives or their customs. We spent a little over a week in this unique district, and it was with difficulty that we tore ourselves away. Each day seemed to increase the interest. I felt from the first that here was a

spot where we could expend earnest Christian effort to excellent advantage. Naturally the chief attention of the churches has been given to coast towns and large centres of life. Even the Roman Catholics have never accomplished anything in Bontoc, beyond the establishment of a small church, which does not seemed to have touched Igorrote life, and was intended primarily for the Ilocanos who were connected with the official work of the Spanish Government.

We had not been long in the town before the Ilocano *presidente* came to ask me to baptize and confirm some Christians who had long been neglected by their former pastors, so I arranged for a service in the Augustinian church, which we have since purchased. I baptized one Igorrote who belonged to the constabulary, and another younger lad, receiving into the Church seven infants. A large number of children and young people were desirous of confirmation. I felt, however, that, in view of our probably undertaking permanent mission work in Bontoc, it would be wise to post-

LUZON ISLAND

Showing Towns Visited
By Bishop Brent



pone the confirmation of the younger ones. I administered the rite to fourteen young men and young women. At first sight this may seem to be rather a contradiction of our home customs, where careful preparation for confirmation is demanded; but home customs cannot be applied to such conditions as we find here. It seemed to me as though one had to fall back upon the example of the earliest missionaries as depicted in the Acts of the Apostles. All one could ask for under the circumstances was the desire for the apostolic blessing, instruction coming afterward. I have seldom been more moved at any religious ceremony than I was at that service. Many people were present, and those who had had any previous knowledge of Christianity seemed deeply devout and earnest.

Sunday, February 15th, was the first anniversary of Mrs. Clapp's death; we had a celebration of the Holy Communion at an early hour in the old church. Thirty or more natives were present. I believe it was on that day that Mr. Clapp's decision to undertake work among the Bontoc Igorrotes took definite shape. It so happened that the first news which I got from the homeland after returning from this trip told me of my dear brother's death, and it seemed a fitting thing, so far as I was able to accomplish it, to make the work in Bontoc in some degree a memorial to him, so that the names of two who have been taken to their rest will always be intimately associated with anything that is undertaken there. But to continue my narrative.

On Sunday afternoon we had a service at four o'clock. I have never felt more eager to speak to people the deep things of God than on that occasion, and yet I was hampered by a lack of knowledge of any language understood by them. I spoke in English, and was understood only by the few Americans who were present, but I cannot help hoping that my very eagerness said something at any rate to the black-eyed, attentive natives who watched my every

motion, and seemed as anxious to understand as I was to give them a message. Among the congregation were the constabulary men in military order. Doubtless curiosity was uppermost in their minds, but from what I heard of their subsequent conversation among themselves, I believe they are quite ready to be taught Christian truth. If the information I received was correct, it seems that the Spaniards used compulsion to bring the people to an acknowledgment of Christianity. In Lepanto they were bribed by being exempted from taxation, while the non-Christians were burdened by taxes and forced labor.

Altogether, I was profoundly impressed by my experiences in Bontoc. There is something about these people that is winsome, and speaks to a man's highest nature. Their simplicity, their industry, their domesticity, their cheeriness, their trustworthiness, the modesty of the little children in their nakedness, all combined to indicate elements of human nature that are worth caring for and developing. Of course one finds a tremendous amount of superstition here and elsewhere among the people, but I cannot help thinking that it does not exceed that which prevailed in our own New England in the seventeenth and eighteenth centuries. Superstition, after all, is nothing more than perverted faith. In itself it is an index of a people's capacity to believe. A primitive people without superstitions would seem to me to be well-nigh hopeless.

Before leaving Bontoc I succeeded in buying a house which had been built by Dr. Hunt, and the furnishings that were in it. This is now occupied by our devoted and enthusiastic missionary, Mr. Clapp.

On Wednesday, February 18th, we started down the Chico Valley on foot. The trail does not permit of the use of animals, so we regretfully said good-by to our escort, which returned thence to San Fernando. We were accompanied as far as Tuguegarao by Lieutenant Eckman and some Igorrote constabulary. A number of *polistas*, or carriers, made up

our retinue. For a short distance we were carried in chairs, but after several narrow escapes from being tossed over the precipice, I decided to trust to my own feet. Night overtook us before we finished our day's march, and how cold it got! Though I was warmly clad in flannel, I was glad to put on my coat and turn up my collar. Our Igorrote guides went before us with torches cut from the pitch pines. It was a weird

sight, the naked figures standing out in the light of their torches against the blackness of the night, the sombre mountains rising on all sides, the deep black valleys beneath our feet. Our guides were by no means silent. They made the hills echo with their wild yells. Several times the dry grass caught fire from the torches, and for a moment a naked figure could be seen dancing on the

flames to put them out. They are very cautious of forest fires, but shortly before we reached our destination all the efforts of the Igorrotes could not suppress the flames, and in a moment the whole mountain side was in a blaze.

The morrow greeted us with a heavy fog, but the sun soon burned this away. We contrived a new mode of locomotion; by tying the ends of an army blanket to a stout bamboo, which rested on the shoulders of *polistas*, a kind of a ham-

mock was formed. I cannot adequately describe the appearance of the person who occupies this swaying seat. Our Igorrotes were full of merriment, making jokes about us, singing and laughing as we went. I was surprised to find that in their choruses they sang in parts, tenor and bass at an interval of a third. I understand that this is an uncommon thing among primitive people. We had to cross and recross the river, sometimes

being carried across, sometimes wading, sometimes swimming. It was late in the afternoon before we reached Tinglayan, where we camped for the night. We went through the town with the *presidente*, who was a fine-looking fellow. Cotton cloth, needles and matches were distributed among the people. The appearance of the women and children is best indicated by the



MR. CLAPP BEING CARRIED ACROSS THE CHICO RIVER
IN AN ARMY BLANKET HAMMOCK

accompanying picture, which I took on the morning of February 20th, just as we were setting out down the river.

Here, as indeed in almost every town, the need of medical help only too plainly declared itself. While I was in Bontoc I was so impressed by the need of soap for sufferers from skin diseases that I wrote a letter to the Bishop of Southern Ohio, asking him to bring the matter before Mr. William A. Proctor. Some time since the reply has come in the shape

of an order on the San Francisco house of Messrs. Proctor & Gamble for a ton of "Ivory Soap," which is to be used for the Igorrotes. The gift is generous and valuable. It cannot interfere with vendors of soap, because the article is unknown in the Igorrote country. I shall turn the donation over to the Government, in order that it may come in free of duty, and then shall act in the capacity of agent for the Government in its distribution. The old proverb has it that "Cleanliness is

next to godliness." I am inclined to amend the proverb so that it will read, "Cleanliness is the hither side of godliness." All joking apart, Christ's method of reaching the deepest part of human life cannot be improved upon. A hungry or a thirsty child called out His compassion as quickly as the sight of the foulness of leprosy or the

impotence of paralysis. Among primitive peoples the first missionary work should undoubtedly be medical work. I am not a medical materialist, but I believe in the combination of faith and medical science. It is by this means that Christ does His work of healing in modern days. I trust that it will not be long before a medical missionary is stationed in that northern country.

Mr. Clapp's great height was the source of wonderment to the natives. They called him *ubing*, which means young, because of his baldness. (I am

sure he will not think hardly of me for speaking of this.) It was an amusing thing to see them sitting in a circle looking intently at the back of his head. They themselves have abundant raven-black hair, which hangs down their backs. I think the men of Tinglayan were the finest in physique that we saw. The women, for the most part, looked worn out and old.

On the morning of the 20th we left the hospitality of Tinglayan at an early

hour, amid much cheering, and made our way along the river bed to Bangud, where we changed our *polistas*. About one hundred Bangudites were waiting for us, carrying spears, head-axes and shields. A line of warriors followed along on the mountain top, and as we crossed the river there was much whooping,



SOME WOMEN AND CHILDREN OF TINGLAYEN

and our companions beat a tattoo on their shields. There was evidently great excitement for some cause, just what, it was impossible to say. After awhile we learned that the people of Bangud were at odds with the town of Libuagan, lower down the valley. There was some prospect of a conflict with them, and they were all prepared for a fight. When we got abreast of the town there was a great stir among our *polistas*. They scurried to and fro, gesticulated and yelled, because some men appeared on the hills on the other side of the

river. However, they were not the hated people of Libuagan, as it afterward turned out, but men from Bangud, who had followed us by a different trail. Our *polistas* would have been glad if we had consented to help them wipe out the town of Libuagan, and seemed much disappointed that we did not share their desire for warfare. We reached the little town of Mabontoc, perched up on a hill, about noon, and there we took some lunch. People flocked to the lieutenant for medicine. Ugly sores, skin troubles and various forms of indisposition were treated by him.

Our next stopping place was Tunlug, fourteen miles from Tinglayan. Here we spent an uncomfortable night. The mosquitoes were bad, the rats were worse. A loquacious Igorrote, much given to oratory, discoursed loudly to a circle of auditors until a late hour. When everything else was still, the rats were in motion, and at different times it was necessary to shake them from the flap of the tent. We learned that the old man who was so garrulous was in our company as the representative of his town, which was at enmity with another town. He



A PHILIPPINE FOREST PATH SIX THOUSAND FEET ABOVE THE SEA

was trying to bring about terms of peace. Every *pueblo* in the Igorrote country has a strong tribal, or clan life, and it is very easy for a quarrel to spring up between any two places. When there has been trouble, and a reconciliation is attempted, it is done through the wisdom of the old men.

We were glad to leave Tunlug on the 21st, and we made our way over rice paddies to the river bed. By crossing and recrossing the river we avoided climbing. On one occasion, before I perceived that there was a better way, I followed the nimble guides over such a hill as I hope I never shall have to climb again, mountaineer as I am. It was one of the hardest and most dangerous bits of climbing I ever did, and to this day I do not see how I succeeded in getting down to the river bed again without a serious accident—a slip would have been fatal.

Ordinarily the natives were friendly wherever we went, but once or twice when we came to a village we found it apparently deserted, the houses all being closed up. By noon we reached one of these inhospitable villages, and saw no



MR. CLAPP AND A GROUP OF YOUTHFUL ADMIRERS AT SAGADA



AN ASSORTMENT OF BONTOC SCHOOL BOYS

one but an old hag, who told us that she hoped we would move out of the town as quickly as possible. We stayed only long enough to get some cocoanuts with which to refresh ourselves by drinking the milk.

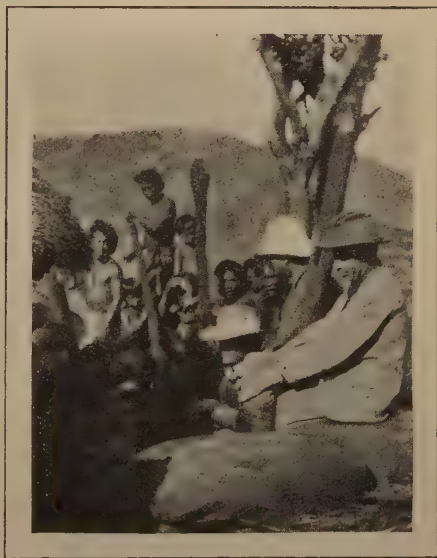
Nanung was our objective point for the day. Long before the town itself came in full sight, we saw an American flag waving in the air. It was being carried by a native of Nanung, who, with a party of citizens, came out to meet us. The town is quite unique. It grows cacao, sugar and betel. There is an air of civic pride about it that is pleasing. It is fenced with split bamboo, and is unusually clean. I understand that it is swept out once every twenty-four hours.

After spending the night of the 21st at Nanung we proceeded next day to Tubug. I felt much rebuked when we came to settle with our *polistas*, who had accompanied us from Liang, and with whom we had been rather impatient. They refused to take any payment for their services. In no case in all our journey did we pay more than three pesos to any one set of carriers, and we

never had less than thirty of them, and we sometimes had as many as a hundred.

In Tubug is a deserted Dominican *convento*. It was unoccupied, except for a Filipino family, and the old church was used as a stable. We rested our tired limbs in the *convento*, and on the morrow started out on what we hoped would be the last day but one of the journey to Tuguegarao.

From this point on the native character seems to decline. The people are of a distinctly lower type. The horrid habit of chewing betel nut becomes prevalent. In the Cagayan Valley among the natives of that district are found the most worthless, perhaps, of all the people in Luzon, excepting the Negritos. The trail took us away from the Chico River, which runs northeasterly until it empties into the Cagayan. Our course lay almost due east. About midday we reached a little *barrio* where we had expected to get horses, but we found only a few women in the place. As there were no more *polistas* to be had, and we were dependent on some means of conveyance



BISHOP BRENT AND COMPANIONS IN A BONTOC TRIBUNAL

for our packages, we could do nothing but wait in patience. Guminan, which is the name of the town, is a wretchedly poor place, and I never saw a more miserable set of people. Many forms of sickness seemed prevalent. Two women with bad tumors came to us and asked for relief. Another had sores all over her body.

In all these places I have mentioned there is not a stroke of Christian work being done, and the people are left entirely to their own devices. Moreover, an immense district contains a population such as I have described, numbering, so tells one, about 70,000 people. The people of Guminan provided us with the best they had in the way of horses—

poor, scraggy beasts, with their bones in full evidence. I am sorry that I did not purchase my saddle and stirrups as a curiosity.

Our afternoon march was a long one, across the last range of mountains before the Cagayan Valley is reached. We passed through a country in which deer abound, and we saw several. Night overtook us before we reached our destination, and at a late hour we routed out the *presidente* of a little hamlet called Pangul, and asked him to aid us with our camp. He was as hospitable as was everyone with whom we had had to do. It was midnight before we finished our supper and turned in.

[*To be concluded*]

A
BONTOC IGORROTE



WHAT SHALL THE CHURCH
DO FOR HIM?

Bishop Brent sadly needs a physician at the mission in Bontoc. The salary for the first year has been guaranteed. All that is necessary therefore is to find the man. He should be unmarried, preferably, a young man, ready to adapt himself to strange conditions, and to do hard but telling and necessary work. Further information can be given by the Corresponding Secretary, 284 Fourth Avenue, New York.

A Mission Round-Up in the Sand Hills of Nebraska

BY THE REVEREND G. BERNARD CLARKE

THE district of Laramie is so extensive, comprising, as it does, a good slice of two large states, that its landscape presents striking differences as one crosses it on the trail.

In Nebraska it is sand hills, boundless prairie and generally arid conditions; in Wyoming, mountains, rocks and fir trees, with numerous streams.

I am writing about western Nebraska, a land in which there is more prose than poetry, for we are lacking in Indians and other picturesque appendages of nature which give to some of our western missionaries a fascinating background.

The boundless prairie, an occasional sand storm and "some wind," once in a while a snow blizzard, then a bountiful supply of sunshine, together with "the healthiest country on the face of the earth," and not forgetting the ubiquitous "cow puncher," you have our assets.

Come with me on my monthly "round-up." With eight missions to serve, all cannot have Sunday services, although we do aim once in a while to give them that treat.

Our largest town, a railroad centre, is Alliance, and here it is important that regular Sunday services be held, so we go to the others on week-days, about 300 miles of territory, and, as we are not supplied with wings, it takes time and patience to make our rounds, owing to inadequate railroad service; but we will start.

It is Sunday, and after service in the home parish, we catch a freight and visit with the railroad "boys" for thirty miles, arriving in three hours at Ellsworth, the headquarters of one of the largest and best equipped ranches in Nebraska.

Our services are usually held in the school-house, close to the station, but as the cowboys are all out on the fall "round-up," it was thought that all who could attend would find ample accommodation at the home of the ranchman; and just

here comes one of the bright spots in our life, that is not tragedy or comedy.

Our congregation assembled in the sitting-room and was composed of the family and guests, including the wife of the Governor of Wyoming, the daughter of a prominent physician in Vermont, and a young miss, a student at Bryn Mawr, a young man in the novitiate of the Jesuit order in Baltimore, and neighboring ranchmen with their families, some coming a distance of twenty miles, and none less than five. The congregation numbered thirty-five. We sang the beautiful hymns of the Church, then said the Evening Prayer, with a sermon, and made an offering. Tea and social intercourse followed, in a charming home surrounded with all of the comforts, and some of the luxuries, of modern life. At night, with piano and hymns for inspiration, we gathered around an open fireplace for a service of song.

But I missed my cowboys. They were far away on the prairie, so next day, with a driver and ponies, we started for their camp. As they move about from day to day, it was not easy to locate them, for there are no roads; but after a day's ride we came upon their tented town at nightfall. In the centre of smaller sleeping tents was the "chuck wagon," very much like the traditional tin-peddler's wagon of New England, only larger and stronger. It was backed up to a tent on one side; the rear end of the wagon, with its swinging door, dropped for a table, revealed a perfectly equipped pantry and storehouse of provisions. In the centre of the tent was an ordinary cook stove, with a stove-pipe for a chimney. There were no seats; the "boys" sat on the ground cross-legged. However they found for me a "seat," and told me it was a bag of potatoes, when I remarked upon its hardness. I soon discovered that those potatoes made very good fuel, as the chips were occasionally taken out to feed the fire, a relic of old

Buffalo days, and the only fuel obtainable on the prairie.

Supper was called. Each man of us walked up to the swinging shelf and took a tin cup, a tin plate, spoon, knife and fork, and helped himself to coffee, meat, boiled potatoes, macaroni and tomatoes. It was fine, although we had no milk, and stood up to eat.

Then came what the "cowboys" always call "cigareats," their almost universal smoke, and finally my service, of collects, Scripture and good, homely and wholesome discourse, adapted to their life and needs. Eight o'clock is bedtime. As a special guest, a solitary canvas bag, lined with sheep skin, was apportioned to me.

it had been a bed. Then seventy miles on to Bayard by rail, a "round-up" call at all of the homes in a hamlet of 300, and service in our own little chapel in the evening. This is one of three chapels we have built and paid for in the last four years. Fifty-seven came to the service, representing our own converts, no "ready-made" Episcopalians being found here, and the representatives of various other religious bodies.

To-morrow forty miles to Gering for the same routine; next day at the Bluffs, getting more weary and tired, with less congenial environment and, what is worse than tragedy, indifference. Then sixty miles to Bridgeport, where forty-



A SOD CHURCH ON THE NEBRASKA PRAIRIES

Into it I crawled, and was soon asleep.

By daylight the camp was all astir. After a hasty breakfast the tents were folded away, the wagon loaded up, and the "boys" were off. But we were not so fortunate. Our ponies had wandered away in the night homeward, and as they had sixty miles' leeway before they struck a fence, the outlook was not promising.

A rider started to find them, and after waiting for three hours in a chilly atmosphere, made more uncomfortable by a fall of snow in the night, the ponies were driven in, and we made for the station, finding the canvas bag as good a robe as

two gathered in our new chapel; and so home for two services on Sunday.

Now mix in with all this small-pox, measles, whooping-cough, mumps and other occasional epidemics, besides the many little difficulties of life in a small town, and the weak workers "who have done their share" and want someone else to take their places, and one may get a glimpse of life on the frontier. You will not wonder that we are trying to build a home at Alliance, to be forever sacred to the domestic bliss of any missionary whose lot it is to minister to this people. "Boarding out" is not ideal.

At the risk of having our name

changed to Lazarus, we have called across the gulf to Dives, with more or less uncertain response; but by asking and working and doing, we have got all but \$200 to complete payment on the rectory, and

still want that, and want it badly, for the "round-up" of all such ventures comes hardly, as your friends one by one are put on the credit side of the ledger.

A New Plan for Medical Work in West Africa

BY AGNES P. MAHONY

THE Editor thinks that many readers of THE SPIRIT OF MISSIONS and other Church people, whom I have not been able to meet personally during my visit home, may like to know something about the work I hope to take up on my return to Africa. Before going out to Cape Mount, in 1901, for the first time, I was directress of a large metropolitan training-school for nurses. Besides holding a degree in Pharmacy, I had had many years of practical experience in the various branches of the medical profession. This knowledge I found very helpful to the people of the dark continent, for they usually depend upon charms and fetishes to heal their sick. From long distances about Cape Mount they came to me and sent for me to give them medical help. While at Cape Mount as principal of the girls' school, I had so many other duties that I found it physically impossible to do both school and medical work and care for them properly. One or the other was sure to be neglected. It was simply impossible to resist the appeals made to me, and many times have I started on a long round of sick calls after five o'clock, when the school work was over.

In thinking about returning I have felt that I ought to use what little medical knowledge I possess to relieve the suffering of the people there, so I offered to return to the field to take up "settlement work" with the medical work as its main feature. The Board of Managers approved of my plan, but was not able to make an appropriation for beginning it, though it commended the plan to the

Bishop of Cape Palmas, and adopted a resolution asking the "Church to provide the small amount required for its inauguration." That meant that "special" gifts had to be secured.

When I first planned this new work I asked for \$600, intending to live in a native mud house, with windows and doors and flooring which I would have to take out from this country. I did not want to ask for too much, because should I die there or become so sick that I would have to give in, there is no one to take up the work, as I go alone. So many women of the Church have objected to this plan that I have modified it to the extent of asking for enough to purchase a portable house. I have been a little reconciled to this increase in cost by the thought that in case anything should happen to me, the Bishop would be more than glad to get such a house for his work further along the coast. My equipment fund comes under three heads: (1) The medical supplies; (2) the maintenance of the house for a year (I must have three native girls to live with me, as I cannot live alone); (3) the house itself, in which I am to live with my three girls. About \$500 have been given. I need \$500 more. As soon as it is assured I will start back to Africa. Single-handed I may not be able to do much for the Master, but I can relieve suffering in His Name.

Any of the officers at the Church Missions House, 281 Fourth Avenue, New York, will receive gifts. I want to buy that house and start to Africa with it just as soon as possible.

The Missionary Council

Washington, October 27th to 29th, 1903

The First Day, Tuesday, October 27th

NONE of the preceding eleven Missionary Councils has quite equalled that which held its sessions in Washington during the closing days of October. Both time and place were singularly fitted to secure the best results. The meetings of the bishops from many quarters of the western world led up naturally to the Council, while the events which immediately preceded it—the great missionary mass meeting in Convention Hall on Saturday afternoon, with an attendance of 6,000 or more, and the wonderfully inspiring and impressive open-air service in which over 7,000 people joined on St. Alban's Mount on Sunday afternoon—enabled the Council to begin its sessions on a high and ever-ascending plane of patriotic aspiration and spiritual zeal. President Roosevelt's address on Sunday afternoon was in itself sufficient to send the Council to its work with lofty purpose and unflagging determination.

Genuine Washington hospitality, plans carefully prepared and smoothly carried out, combined with bracing weather to supply an environment for the Council that was all that could be desired.

Promptly at half-past ten Tuesday morning the procession of fifty-three bishops, led by the vested choir and seven priests, entered the main door of the Church of the Epiphany, where all the sessions were held, singing Bishop Doane's hymn, "Ancient of Days." One could not fail to realize the scope and the success of the Church's endeavors, as he saw Dr. Pott, with his record of telling service among the Chinese, marching by the side of the Rev. Sherman Coolidge, the Arapahoe Indian priest, and noted close behind them the Bishops of Porto Rico and Honolulu, while here and there in the long line were men from

other distant parts of the world—the Archbishop of the West Indies, a power always by the reality of his words and actions; the Bishop of Keewatin, from far Northern Canada; the Bishop of Montana, whose foresight and zeal have done so much through the Apportionment Plan; the Bishop of South Dakota, with a background of thirty years of heroic service among the Indians; and, last of all, the Bishop of Missouri, once the young and eager apostle to the vast and little known Northwest, now the Presiding Bishop of the Church.

As the head of the procession reached the chancel, the ranks opened and the Presiding Bishop passed first to the sanctuary, followed by his brother bishops in the order of their consecration. The service was the Communion Office, with the responses said in fine volume, the Bishop of South Dakota taking the Epistle and the Archbishop of the West Indies, the Gospel.

The Sermon

Bishop Doane's sermon was based on the words of the week's Gospel, "Go ye . . . and as many as ye shall find, bid." Not to urge the duty of missions or to argue the value of missions, was his purpose, but rather to suggest principles which might be taken up and worked out in the friction of discussion. To think of the missionary responsibility of Christians as based exclusively upon our Lord's mission to the Apostles is to overlook the fundamental fact that after all missions are simply the expression of Christian life. It is not that the Church ought to be missionary in spirit, but rather that because of the trust committed to her, because of the need of the world, she has a supreme right to be a missionary body. The duty of missions "inheres in the very nature of Christianity. It is the

very essence of the spirit of the Gospel. It is part of the very life of Jesus Christ. And so missions are not so much the obligation as they are the necessity of the Church and of every Christian man." The appeal to Christians to regard our Lord's commission as "the missionary charter of the Church," Bishop Doane thought "has been found unequal to the power of rousing souls," strong and true as the statement is. So, too, an earlier appeal for missionary service, based on "the inhuman theory of an ungodly idea that the heathen, dying without the knowledge of Christ, must be eternally damned, died its deserved death long ago, unable to live in the pure air of the realized Gospel and a known God." The call to missionary service must be of a more rational character, and must be based upon the broader and deeper grounds of the natural instincts and necessity. "If you believe in Jesus Christ, you must proclaim Him everywhere. If you do not by influence and effort, by example and devotion, set yourself to the spreading of the Gospel, it means that you do not really believe. To be a Christian is to be a missionary. The mission life is the spirit of Christ."

As another evidence of the growing recognition of the work of missions, Bishop Doane instanced the changed attitude of the official opinion in India, where, one hundred years ago, governmental prohibition was directed against Christian preaching or the printing of books designed to convert natives to Christianity, while the present Viceroy claims that the position of Great Britain in India is that of British power sustained by a Christian ideal. As against the opposition developed a century ago in the General Assembly of the Church in Scotland, the Bishop set the declaration of the last Lambeth Conference, "Missions are the primary work of the Church, for which the Christian Church was commissioned by our Lord."

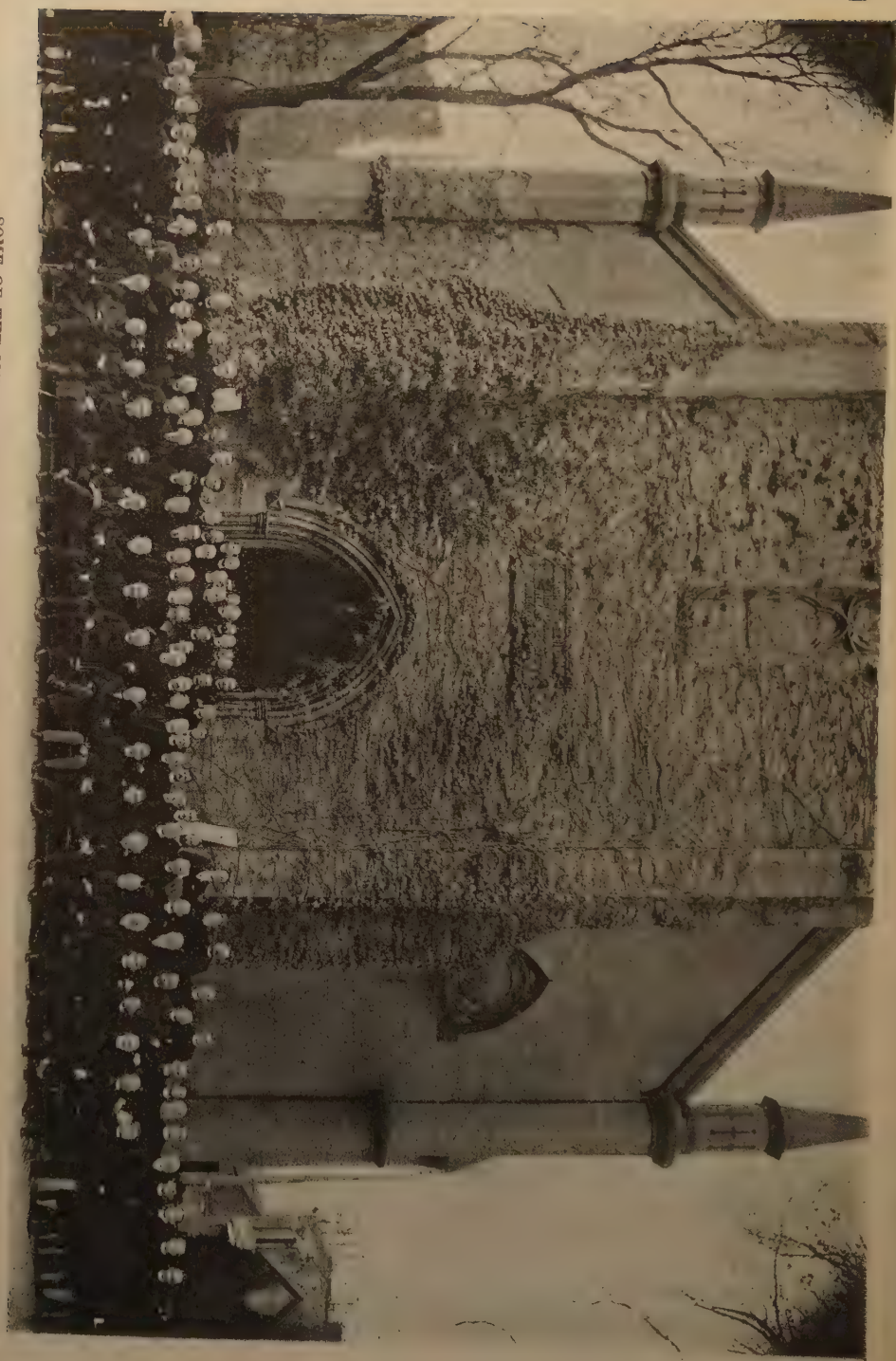
The development of missionary work and spirit is dependent upon prayer. Not the hasty, thoughtless, occasional petition when things seem to be going wrong,

"but just the converse and communion of the soul with God, whose value is in its habitualness."

As to the direction of the missionary enterprise, it matters little whether the line of its extension be round the equator or from pole to pole, but in order that mere wilful liking may not lead astray, there must be some careful official guidance. So, too, there must be dependence upon providential indication. England, for instance, seems to be eminently if not exclusively responsible for India. For the Church in the United States work must be maintained in the fields where our fathers began—China, Japan and Africa, particularly, abroad. Then for us at home there is "The Black Man's Burden," the pressure of the enormous Colored population in our country with whom we are dealing in such paltry ways that their evangelization, unless it be by other religious bodies or along the lines of most undogmatic religion, seems hopelessly far away. So, too, upon the Church in the United States lies the responsibility for the great western field, and for the new possessions, together with Mexico and Brazil, with no questioning hesitation about "the pseudo rights of an intruding Latin ministry."

In a striking passage Bishop Doane pictured the frequent perplexities of the Board of Managers when called upon to respond to some worthy appeal for increased aid or extension, and is faced by the fact that the conditions of the treasury will not warrant further outlay. "And, with a wretched sense of powerlessness, we who are set to advance and promote the work of the Master are compelled to hold our hands off and to hinder and retard what we long to help on; to devise expedients and practise economies, when we long for the right and power to enlarge expenditures and for the ability to expand and not to contract the extension of the Kingdom. And behind all this, I wish that you and we could know and realize the anxieties and disappointments of the men at work in these far-off and difficult fields, doing our work there, yours and mine, to whom the message has

SOME OF THE MISSIONARY COUNCIL, DELEGATES IN FRONT OF THE CHURCH OF THE EPIPHANY



to go which you compel us to send, 'We cannot, and therefore you may not, seize the opportunity of a larger service and a wider reaching out of work.'

Bishop Tuttle then proceeded with the Communion Office. The service closed with the procession of bishops and clergy returning down the centre isle to the parish house, singing the hymn of the elder Bishop Doane—"Fling Out the Banner"—as for the processional they had sung the hymn by his son, the present bishop—"Ancient of Days."

Organization and Review

Promptly at half-past two on Tuesday afternoon Bishop Tuttle called the Council to order, and under his energetic management, assisted by the secretary, the Rev. Dr. Anstice, organization was quickly effected. The Council unanimously invited all the bishops of the Anglican Communion present to seats in the house, and requested that the Archbishop of the West Indies, the Most Reverend Enos Nuttall, D.D., should sit with the chairman. Archbishop Nuttall in acknowledging the invitation spoke a few words of characteristic earnestness concerning the Church's work in the world. He urged that as Christians we should accept nothing and reject nothing simply because it is either old or new. The Church needs its spiritual life intensified. We must do more than make good, average Christians. We need wide-visioned, hard-working, prayerful men and women to whom the extension of God's Kingdom is a matter of first concern.

Bishop Satterlee, having cordially welcomed the Council to the national capital, Bishop Doane, as chairman of the Board of Managers, presented its annual report, together with the reports of the various auxiliary societies, emphasizing here and there some of the salient points.

In opening the conference session which followed, Bishop Tuttle called attention first to the forces making for Christian unity, one of the greatest of which he believed to be the aggressive missionary work of all Christian bodies.

He was also thankful to note that, under the leadership of the Bishop of Washington, what might be called a "national element" was being added to the Church's world-wide work.

The Treasurer of the Missionary Society, Mr. George C. Thomas, was to have spoken upon "The Financial Record of the Year," but, not having sufficiently recovered from the illness from which he had been suffering, sent a fellow townsman and Churchman, Mr. Francis A. Lewis, to read the statement he had prepared on his sick bed. With the chief features of the year's record readers of *THE SPIRIT OF MISSIONS* are already familiar from the paragraphs published in the *October SPIRIT OF MISSIONS* and since reprinted as Leaflet No. 957.*

Dr. Lloyd, as General Secretary of the Society, followed with a stirring and effective address upon "The General Progress and Achievements in the Field." Dr. Lloyd set at rest at once the misgivings of people who are anxious about the results of missions by saying that given human nature, the message of the Incarnation, and a messenger who really believes in it, there is bound to be progress and achievement. The real difficulty is that the Church at home may, by withholding sufficient support, prevent the wide delivery of the message. Wherever, however, the Church is represented in this country or abroad by bishops and other missionaries, the work is being done with a devotion, wisdom and success of which every American Churchman has a right to feel proud. After pointing out some of the details in which progress had been made, Dr. Lloyd proceeded to say that all the achievements of the year had brought to the surface two conditions of which account must be taken: First, the widespread and really unnecessary ignorance of what the Church is doing at home and abroad. The Church Missions House is ready to supply as much material as may be needed in a campaign of education.

* To be had from the Corresponding Secretary, 281 Fourth Avenue, New York.

It only asks the co-operation of the clergy in getting the facts to the attention of every congregation and every individual. In the second place, there is a deplorable scarcity of men in the ranks of the ministry, not only in the mission field abroad but in the domestic field and in the Church generally at home. The aggressive work of the Church suffers from this condition, and we must try to remedy it by calling to the Church's ministry men of robust manhood, with real qualities of leadership, who find joy in work and in sacrifice. Dr. Lloyd believed that the Church counted in her young manhood many such men, but through unfortunate and inaccurate statements, many had come to think that the ranks of the ministry were overcrowded. The Church had promised none of her servants \$1,000 and a house. She does promise them abundant opportunity for service on behalf of their fellows.

Mr. William J. Schieffelin, as president of the American Church Missionary Society, followed with a record of "The Progress and the Outlook in Brazil and Cuba." In the former field he was able to name many ways in which the Church had advanced during the year. If the report from Cuba seemed to be less favorable, the outlook was at least more promising than had been the case in recent years.

Before adjourning the Council appointed a committee to convey to Mr. George C. Thomas its sympathy in his illness, its hope and prayer that his restoration might be speedily completed, its affectionate greeting at the beginning of a new year of his life (it so happened that the message reached him on his birthday) and its grateful recognition of his devoted service to the Church and her Lord.

The Conquest of a Continent

Tuesday evening the Church of the Epiphany was again crowded, when Bishop Satterlee announced the opening hymn of the meeting on behalf of the Home Missions. The general title, "The Conquest of a Continent," gave the key-

note of the addresses. In introducing the Hon. David J. Brewer to speak upon the topic "The Home Missionary as a Patriot," Bishop Satterlee said that the attitude of the Church to-day, with regard to missionary matters, was really prophetic of conquest. Justice Brewer, speaking, as he proudly declared, as the son of a missionary and born himself in the foreign field, emphasized in the stately diction of the Supreme Court the large share the home missionary has in the forming of national ideals and the shaping of national life. His example is one of patriotic devotion and constant self-denial; in quietness and faithfulness he toils to make the people to whom he ministers better men and women, and therefore better citizens. Proud as Americans may be of our wonderful material development, typified, as Justice Brewer suggested, in the Capitol, in the Congressional Library, and in the great Washington Monument, we must remember that there is no material splendor to be compared with the upbuilding of human souls. Better a thousand times that all evidences of material progress should be swept away than that the soul of the nation should be wrapt up in them. It is because the home missionary keeps constantly such facts as these before him, because he is an idealist and thinks more of the man than of the building in which he dwells, that he has a right to claim the proud name of patriot.

Home Missions in the Pacific Ocean

Bishop Restarick began his address on "Home Missions in the Pacific Ocean" by reminding the Council that, contrary to the belief of some people, he was still in the United States, even though his district was more than 2,000 miles from the mainland. With graphic earnestness he sketched the progress of Christianity in the Hawaiian Islands from the landing of the first Congregational missionaries early in the century. Of them and their descendants as he knows them to-day he spoke most highly. Nowhere on earth, he thought, could there be found a community of people

whose moral standards and general intelligence are higher and find more constant expression in every-day life. Turning to the work which the Church is now doing, Bishop Restarick expressed appreciation of the foundations laid by his predecessors when Honolulu was an English see. In the year and a half of his episcopate he has sought to strengthen the Church's hold upon the various elements of Hawaiian life, and, as a result, was able to point to the cathedral in Honolulu overcrowded at nearly every service and gathering within its walls in one congregation not only Americans and other English-speaking people, but many Hawaiians, Chinese and people from the very ends of the earth. Then, too, there are separate congregations of Hawaiians and Chinese in Honolulu and on a number of the other islands. The schools, notably Iolani College for boys and the Priory School for girls, are doing effective work in training the younger element into Christian manhood and womanhood, while the day schools for the young and the night schools for the older Chinese, are bearing fruits of intelligent Churchmanship among these people. Honolulu offers an exceptional opportunity to demonstrate the readiness of the Chinese mind to receive, and of the Chinese character to be bettered by, the Gospel. At home the people are surrounded by age-long traditions and associations from which it is difficult to break away. In Honolulu they are freed from all these old bonds, and are able to estimate things at their true worth. Look, for instance, at the difference between the women seen on the streets of a Chinese city, and those seen in Honolulu. At home they know they count for but little. In Honolulu they feel that they have a place and are really worth something. Ask a Chinese woman if she would like to return to China and she will tell you: "No, a woman is better treated here. I want to live here." Among the Japanese, who now number 70,000, almost nothing has been done, but with the aid of a Japanese clergyman to be secured in the

near future from the District of Tokyo, this work will be aggressively inaugurated.

The Endeavor and the Results

With all the reminiscences of his years of service in the far northwest Bishop Tuttle closed the speaking with an address upon "The Church's Work in the Home Field: Do the Results Justify the Endeavor?" If any thought that the wording of the topic was intended to suggest an apologetic tone, they were soon disillusioned by Bishop Tuttle's aggressive attitude and positive sentences. In one sense we have nothing to do with the results. Let us do our duty. In another sense we are bound to estimate what has been done in order that the equipment and forces of the present may be more effectively applied. After sketching the unhappy condition in which the War of Independence left the Church in this country, Bishop Tuttle outlined the heroic service of Bishop Chase in Ohio in the difficult years beginning with 1819. Then in 1820 came the first feeble suggestions of the Church as a whole undertaking missionary work, though it was not until fifteen years later that the position was assumed at the General Convention of 1835 that the Church herself was a missionary society. This principle once laid down, it became logical and necessary for her to send out missionary bishops, and Jackson Kemper was commissioned the first missionary bishop, with a field extending from Illinois to Colorado, and from Kansas to Wisconsin. He was the first of an honorable line of fifty-one missionary bishops. In the district over which he once travelled there are now thirteen dioceses or districts and sixteen bishops, 586 clergy and 70,000 communicants. Through the years Bishop Tuttle traced the progress of the Church's Mission in this country, naming other leaders like Talbot, Polk, Freeman and Gregg. In his own characteristic fashion he gave an insight into the conditions he found in Montana in 1867, when, as he said, he lived for a year in Virginia City with a

white cat as companion. As he contrasted the conditions as they used to be with the achievements as we see them in various sections of the country, the Bishop emphasized each climax by the

pointed question in the ringing tone of assertion, "Do the results justify the endeavor?"

The meeting as a whole may fairly be called thrilling in its effect.

The Second Day, Wednesday, October 28th

Matters of Business

THE attendance of delegates on Wednesday morning was rather meagre when the business session for the receipt of motions and resolutions began at ten o'clock. Perhaps this was due in large measure to the growing conviction that the chief purpose and value of the Council is to give the Church an opportunity of hearing from her representatives in the mission field and so to educate her membership in the real missionary life. At all events the Council was not in a "resolutionary" frame of mind. A number of the delegates, clerical and lay, who had not answered the roll call on Wednesday appeared and took their seats. The following resolutions were unanimously adopted:

Resolved: That this Missionary Council returns to the children of the Church its heartiest congratulations for having contributed in the five years they have been an Auxiliary, over \$515,000 to missions, and in the past twenty-six years (including the past five) the magnificent total of \$1,351,160.47.

Resolved: That rectors and superintendents be earnestly requested to make known this acknowledgment in every congregation and Sunday-school of the American Church.

On the adoption of a resolution providing for the appointment of a committee to prepare an order of work for the meeting of the Board of Missions in Boston next October, the chair named:

The Bishop of Kentucky, The Bishop of Rhode Island, The Rev. Dr. Lloyd, The Rev. Dr. Rainsford, of New York; The Rev. Mr. Shayler, of Chicago; Mr. Pepper, of Pennsylvania; Mr. Paine, of Massachusetts.

In the few minutes remaining before the conference session the Rev. Wm. H. Heigham, PH.D., General Secretary of the Society for Promoting Christianity amongst the Jews, addressed the Council upon the work of that Society.

Administration and Support

By half-past ten, when the Council went into conference session upon "The Administration of our Missionary Work and its Support," the church was well filled, and before the session had been long in progress it was fairly crowded. Bishop Brewer, as chairman, thought that the subject for discussion would give abundant opportunity for producing the friction which Bishop Doane had said was one of the good functions of the Missionary Council. He believed that the present administrative missionary machinery of the Church was satisfactory. The General Convention was already adapted to be the missionary legislature and the Board of Managers is an excellent executive committee. What more is needed? The weak point at the present time is the support accorded by the Church through those who are responsible for the administration, to those who are actually doing the work on the field. That support must be, and can be, larger, grander, more continuous, more intelligent. A district secretary, Bishop Brewer thought, would be an unnecessary addition to the staff. Every bishop ought to be his own district secretary. He, better than anyone else, can follow up the clergy under him and endeavor to aid the congregations to do their duty. With the method of the Apportionment Plan Bishop Brewer was not entirely satisfied, but recognized that this was a matter for future adjustment.

He carried the Council with him in abandoning the suggestion too often made and followed that the Church's work in the mission field must be dependent upon the absolutely small though relatively large gifts of the comparatively poor, by asserting that the well-to-do men of the Church must be made aware of the opportunity and privilege of giving more largely than most give at present.

Having thus opened up the way Bishop Brewer gave place to the Bishop of Laramie, the appointed speaker. In many ways Bishop Graves thought the missionary machinery is working well, and experience will teach us how to make it more efficient. With Bishop Brewer he believed that the Apportionment Plan must be brought home to individual members of the Church, not only the congregations. This can only come through the careful personal work of the clergy. The Bishop did not find much comfort in a comparison between the methods, spirit and amount of the missionary giving of the Church and other bodies of Christians. He thought that the bishops rarely followed up the clergy and congregations as carefully as they might. He had a word of criticism to say about the idea which seemed to be abroad in some quarters that "anything that is not self-supporting may be called missionary work," and deprecated "the use of missionary money for the maintenance of services in old and worn-out parishes." True, they must be cared for in some way, but "let it be in *some* way." All over the country many of the farming districts, which were commercially progressing, were being neglected by the Church. Yet they are the feeders of the best manhood of the nation. No great man has ever come from the slums of a great American city. The country has produced scores. Another feature of the administration should be a recognition of the necessity of inspiring confidence among givers that the money needed and the money given would be and is being wisely used. Field secretaries, Bishop Graves thought, acting as

representatives of the Board, and sent through the country to inspect the work and advise with the missionary bishops, would be of great value. Desirable, too, would be a plan by which, at the request of the Board of Managers, the missionary bishops might leave their fields for a certain time, to act as agents of the Board in speaking to congregations in large centres, instead of the present system, whereby each bishop leaves his field as the spur of necessity may direct to plead here and there for specials.

Some of the Friction

Bishop Graves's suggestion with regard to the unwise use of missionary funds was the storm centre around which the subsequent discussion gathered. Dr. Alsop, speaking as a member of the Board of Managers, thought that much of the difficulty of which the Bishop complained and of which rumors had reached him, arose from the fact that canonically, so far at least as the domestic field was concerned, the Board of Managers was not allowed really to manage. Everything depended upon the bishops. The statements of Bishop Graves and Dr. Alsop brought Dr. Lloyd to his feet to explain briefly the system of quarterly reports from the missionaries in the field to the Board of Managers, and to give his personal testimony that in visiting nearly all sections of the country within the last three years and inquiring into local administration of missionary funds, he had found but one instance in which he thought their application might be questioned, and that on investigation proved to be the case of a clergyman who, having served the Church in many hard places in the diocese for years, was receiving a large measure of his present support from missionary funds, giving in return such service, in a number of places, as advancing years would permit.

The Bishops of Duluth and North Dakota contributed similar information from their own experience, the latter suggesting that probably most of the

money used for the maintenance of the old parishes came not through appropriations of the Board of Managers but through specials at the discretion of the various bishops.

The Rev. S. P. Delany, of Fond du Lac, carried the discussion to another subject in suggesting that it was hardly fair to include on a "roll of honor" only those dioceses which had succeeded in paying their apportionment, irrespective of the number of congregations which had contributed toward that end. He felt that a more just standard would be to signalize the dioceses showing the largest number of contributing congregations, even though they had not given the full apportionment. On this basis a roll of honor, he said, would include the diocese of Fond du Lac and the missionary districts of Montana, Sacramento and Western Texas. The Bishop of Vermont, on the other hand, thought it hardly right to compare the returns from dioceses and districts which, like those named, received aid from the Board of Managers with the returns from dioceses which, like his own, were equally weak in Church life and yet received no aid. He also expressed the opinion that the *Annual Tables of Contributions*, sent out from the Church Missions House, were apt to give a wrong impression as to the number of non-contributing congregations, claiming that in the Vermont tables for 1903 there appeared the names of two congregations which did not exist, one of the places even, having no existence. Strange to say, the Bishop, in making this statement, overlooked the fact that contributions under the Apportionment were reported from both places.

The Rev. Dr. De Rosset, of Springfield, agreed with Bishop Graves's point that more work should be done in farming communities. At the instance of his bishop he had recently sent to about 500 of the rural postmasters in the Diocese of Springfield a reply postal card asking them for the names of "Episcopalians" who received mail at their respective offices. In a number of cases a reply was received confessing ignorance as to what

an "Episcopalian" was, while investigation showed that those named as "Episcopalians" in most of the other replies were attached to the Methodist Episcopal Church.

After further discussion by the Rev. Drs. Gray, Reed, Duff and Pendleton, the Presiding Bishop took the floor to disagree in his emphatic and good-natured way with any system of apportionment whereby the men would be led in facing the question of missionary responsibility to "hide behind the smiling faces of the women and the youthful enthusiasm of the children." Fair play was desirable in missionary giving as in everything else. Then, for five minutes, the Bishop held the Council in suspense while he read from a list he had prepared the names of certain parishes in various parts of the country, none of which, he said, had made any contribution under the Apportionment Plan during the first year of its operation. Probably no man in the Church save the Presiding Bishop could have spoken so pointedly and had his remarks received with such general good nature. Several of the congregations on the Bishop's list of delinquents have given during the second year of the apportionment.

The Council then adjourned for the afternoon to make its respects to the President of the United States at the reception kindly given by him. Later in the afternoon an informal reception was held at the Bishop of Washington's home, and a reception for the junior delegates at the Council, at the home of Mr. Henry E. Pellew.

A Missionary Luncheon

During the recess the officers of the American Church Missionary Society entertained the Council and its guests at luncheon at the Ebbitt House. Addresses were made by President Schieffelin, Bishops McVickar, Mackay-Smith and Van Buren and the Rev. Mr. Morris, of Brazil. The occasion abounded in thorough good-fellowship and well illustrated the fine spirit of unity in the Church.

The Proposed Missionary Canon

When the Council reassembled in the evening for a brief business session, Dr. McKim secured permission to introduce the following resolution, which was unanimously adopted:

Resolved: That this Council desires to put on record an expression of its horror and indignation at the wholesale atrocities that have been, and are still being, perpetrated upon our fellow-Christians in the Province of Macedonia. We offer them our profound sympathy in the fiery trials through which they are passing, and we pray God in His mercy to send them deliverance. We would further express the hope that the moral influence of the Government of this great Republic may be thrown into the scale in favor of such reforms as may give to the Macedonian people the protection of law against injustice and oppression. And whereas those who survive these terrible persecutions are now perishing from disease, cold and hunger, we commend to all Christian people the prompt and energetic employment of whatever measures may contribute to the succor of this afflicted people, and especially such contributions as may relieve their sore necessities.

The Council then went into conference upon "The Proposed Missionary Canon," with Bishop Mackay-Smith in the chair. As had been anticipated, the session abounded in kindly friction. Bishop Gailor made the opening address on behalf of the Committee of Fifteen, to which had been referred, at the General Convention of 1901, the whole matter of the re-statement of the missionary canon with instructions to obtain the mind of the Church thereupon. The copy of the Committee's proposals which were distributed as the Bishop's speech progressed showed that the Committee had radically changed its proposals submitted to the Missionary Council in Philadelphia. Instead of a canon, the Committee asked the Council to adopt

the following resolutions which, as Bishop Gailor explained, embodied certain principles to serve as the framework for a canon.

1. *Resolved:* That it is desirable and expedient so to amend the present Missionary Canon that the Missionary Council shall be changed into the Board of Missions, thus providing for the annual meeting of that Board.

2. *Resolved:* That the membership of the Board of Missions shall consist of the Bishops and Deputies to the General Convention and others, as provided in the present Canon, but that, in the years intervening between the meetings of the General Convention, any Diocese or Missionary District may elect delegates to the Board of Missions, wholly or partly in the place of those who are deputies to the General Convention. In the intervening years, in counting the quorum of the Board of Missions, any Diocese or Missionary District shall be represented if one clerical and one lay delegate be present.

3. *Resolved:* That, in the year of the meeting of the General Convention, the Board of Missions shall convene immediately after the organization of the General Convention, and shall sit for three consecutive days or until the business of the Board is completed.

4. *Resolved:* That the Presiding Bishop of the Church shall be *ex-officio* President of the Board of Missions and of the Board of Managers.

The motion of the Committee in proposing these resolutions was neither revolutionary nor partisan; it was not committed to any special theory. It did not deem it necessary to report a new canon at the present time, but wanted advice. The proposals if adopted would get rid of a lot of confusing names, would provide a better mechanism, something to be desired as much as more power. He stressed particularly the fact that the proposed annual meeting of the Board of Missions would have legislative authority at present denied to the Missionary

Council, though in answer to subsequent questions he made it clear that it was not the intention of the Committee to recommend that the proposed annual sessions of the Board of Missions should have any control of financial matters. All such details were to be left in the hands of the Board of Managers.

Dr. Lines, as the first volunteer speaker, and also a member of the Committee, favored the proposals chiefly on the ground that they would in his opinion secure a more representative annual missionary meeting. He faulted the present methods, under which the membership of the Missionary Council was constituted. Bishop Hall thought it would be desirable to get rid of the Board of Missions. He would have the General Convention deal with all missionary matters just as it dealt with other matters coming before it. The necessary legislation could be effected providing for joint sessions on missionary topics, if this were considered desirable. He would retain the present Board of Managers, but suggested the reduction of its membership from forty-five to twenty-one, bi-monthly instead of monthly meetings, the sessions lasting two days instead of one, and the payment of mileage to the bishops and other clerical delegates out of a special fund to be raised for that purpose.

Bishop Satterlee saw little hope for proper missionary discussion and legislation unless some such plan as the Committee proposed was adopted. The General Convention in his opinion was irrevocably wedded to its legislative functions and would always put them first. Bishop McVickar faulted the proposal, because it would mean that the membership of the Board of Missions might change radically from year to

year. Canon Rogers, of Fond du Lac, thought that some such plan as that proposed would be desirable as giving the western dioceses a more equitable representation. He thought that taxation without representation was a bad principle in religious as well as political life. Canon Bywater, of Colorado, suggested that perhaps the real reason for such dissatisfaction as existed with present missionary machinery was caused by the somewhat depleted treasury. If everybody would turn to and help in supplying all the funds needed, there would be little talk or worry about the machine.

Bishop Tuttle agreed that the machinery was of secondary importance, what was needed was life, spirit, purpose. The present canon, tested by several years of experience, even if at times unsatisfactory experience, seemed to him better than any substitute so far proposed, and he urged that we let well enough alone.

Other sundry comments and criticisms called out protest from Bishop Gailor and the Rev. Dr. Niver, on behalf of the committee, the latter giving an interesting resumé of the evolution of the present missionary organization. It was then growing late, and various propositions were offered. The committee urged a vote. The Council was disposed to delay. A resolution to postpone the whole matter indefinitely was voted down and finally, by a large majority, the further consideration of the subject was postponed until Thursday afternoon. The whole discussion was indicative of the fine spirit of the Council. While the majority seemed to be entirely opposed to the Committee's propositions, there was every desire to have the matter thoroughly considered and decided upon its merits.

The Third Day, Thursday, October 29th

The Council's Message

THE Thursday morning business session, like Wednesday's, began with a very slender attendance. The Rev. Dr. Abbott presented a series of resolutions embodying

what might be called the Council's message to the Church. They expressed (1) the conviction of the Council concerning the certainty of missionary success; (2) its greetings to all the missionaries throughout the world; (3) its congratu-

lations to the Bishop and Diocese of Washington upon the work of the Church at the Nation's capital; (4) its opinion that any legislation that would bring the General Convention into close and efficient organic and administrative relations with the missionary work of the Church was desirable; (5) its approval of the Apportionment Plan; (6) a request to parochial authorities to give the plan a fair trial; (7) and a call to the Church to go forward.

All the resolutions except the fourth were unanimously adopted and that, on Dr. Abbott's suggestion, was laid on the table for the time being.

On motion of the Rev. Dr. Huntington, of New York, resolutions were adopted requesting the General Convention to consider the expediency of legislation permitting the consecration of suffragan bishops for missionary work among certain classes of people, as, for instance, the Swedes of the Northwest and the Negroes of the South.

The Bishop as a Missionary Leader

With Bishop McVickar in the chair, the Council, after singing and prayer, entered upon a conference session for the discussion of "The Cares and Responsibilities of the Bishop as a Missionary Leader." The Bishop of Niagara, as the first speaker, brought the greetings of the Canadian Church and after outlining the apostolic practice of early days went on to express the indebtedness of the Church in Canada to the Church in the United States. In fact the latter had supplied a model for Canada's missionary organization and had suggested the adoption of the Apportionment Plan. The new machinery was working satisfactorily and the Apportionment Plan gave promise of producing most satisfactory results, though as had been prophesied by the Bishop of Kentucky, who happened to be in Toronto about the time the plan had been adopted in the Canadian Church, all was not smooth sailing. Still, as Dr. Du Moulin had pointed out, no bishop could be content to sit upon his throne and issue com-

mands to his clergy to go and do. He must be their inspirer and leader; wherever he grasps the missionary idea the diocese soon shows it. Increasing cares, much as they may at times burden the bishop, mean after all developing work and new opportunities for usefulness. Drawing upon his own experience in enforcing the missionary principle in his diocese, Bishop Du Moulin explained how, in the course of a year, he had sent out three pastorals, brought the matter to the attention of the synod, spoken of it constantly in his confirmation addresses and in his personal counsels to the clergy, and arranged for a missionary conference in every deanery which he had attended himself.

Bishop Hare, in a paper marked by keen analysis and touches of genuine humor, treated the subject from the view-point of a missionary bishop in the field. To him the call of our Lord to face responsibilities and shoulder cares means the spur of opportunity and the joy of service. Bishop Hare then carried us in imagination to the mission field, and indicated the perplexities with which the missionary bishop has to deal. First of all, what kind of a leader shall he be? Shall he be always on the go, or shall he take time for quiet thought and work at the centre? Nervous bustle is not always an equation for efficient work. What estimate does he form of his field? Is it to have a future? What institutions shall he establish? How shall he determine what towns as they come into existence are to develop and which to languish? Shall he invest in land? If he does he is likely to make his district "land poor." If he don't, he is almost sure to wish he had, and people will wonder how he could have shown such a lack of foresight. With givers in the East or elsewhere he must keep on good terms and cultivate in them faith in himself and his work, for under present conditions he cannot rely wholly on the Missionary Society for the sinews of war. Shall he encourage competition (for that is what it amounts to often) with other religious bodies? Not at all. Bishop

Hare's own practice in this regard is to endeavor to be a familiar figure in every town and village in his district, and, without endeavoring to interfere or to compete with other churches, to maintain services in all places of any size, especially if in them there is any number of baptized members of the Church. Failure to follow some such plan as this is responsible for great leakage in Church membership. One of the heaviest crosses a missionary bishop has to bear is the finding and retaining of suitable clergy. A proper seal for the modern missionary bishop, in the United States of America at least, might show a figure of Diogenes with his lantern looking for a man. In spite of all these cares and responsibilities, Bishop Hare made it abundantly plain that the life of the missionary bishop ought to be, and can be, a life of happiness because it is a life of usefulness.

Bishop McVickar made the closing address, emphasizing the responsibility of the diocesan bishop to be a leader in every missionary enterprise; the diocese would largely get its tone from him. Then as a type of what missionary leadership might be in the field, the Bishop referred to the heroic journeys of Bishop Rowe, and the progress made in China and Japan. The results that were being secured in almost every field were in themselves sufficient to confound the man or woman who, living an easy life in the face of the world's need, carelessly proclaimed indifference to missions.

Before the close of the session the Council, upon the motion of the Bishop of Pittsburgh, adopted a resolution asking the attention of the clergy and people to the spiritual needs of the blind and suggesting to the Prayer Book societies the possibility of providing Church literature for them.

The Canon Again

On reassembling in the afternoon the resolutions presented the preceding evening by the Committee of Fifteen were first taken up as the order of the day. An animated discussion was soon

on. On motion of the Rev. Dr. Abbott, one of the resolutions offered by him at the morning service and at his suggestion laid upon the table, was taken therefrom and moved as a substitute for the resolutions offered by the Committee, as follows:

Resolved: That while this Council is not prepared to pass judgment upon details as yet proposed it will cordially welcome and approve any such canonical action of the next General Convention as will bring that body into the closest and most efficient organic and administrative relations with the missionary work of the Church.

Representatives of the Committee of Fifteen contended that the adoption of the substitute would not be a satisfactory indication of the mind of the Council with regard to change in the canon, and urged either an affirmative or a negative vote upon the original resolutions. Dr. Niver claimed that such a vote was due, in courtesy, to the Committee, but Bishop McVickar good-humoredly retorted that it was not a question of courtesy that was under consideration, but a question of securing the greatest good for the Church's missionary work. After further discussion and the use of much valuable time which belonged to the conference session, Dr. Abbott's resolution was adopted by a large majority.

The Bishop of Oklahoma and Indian Territory then took the chair to conduct a conference upon the necessity for increasing the Church's mission work at home and in the new possessions.

The Need for Extension

Bishop Griswold, of Salina, in answering the question "Why Should the Church Increase Its Efforts among the White People of the West and Southwest?" pointed out first the Church's responsibility for those people, the inadequacy and inefficiency of its present efforts, and the encouraging outlook. The people who are settling in the agricultural districts like Salina are largely typical Americans of the best and strong-

est national characteristics, as well as good material from other countries, which is to be merged into the national life. They are people on whom, in large measure, other parts of the country are dependent for food supplies. Moreover, they are a people of high average intelligence. With the present equipment, however, the Church sees new people coming in and new towns springing up, but is unable to take advantage of the opportunities they offer. The opportunity makes an unusual appeal; because of the open-mindedness of many of these people. No other Church can reach and win them so effectively as ours, if we but work wisely and with sufficient force.

Archdeacon Pollard, of North Carolina, speaking of the need of the Church to increase its efforts on behalf of the Negroes, reminded the Council that the first white child born on the North American continent, the first Indian convert to Christianity, and the first Negro child born in the country were baptized in the Church. The archdeacon based his appeal for further work on the record of results obtained from the comparatively meagre efforts made on behalf of these people. One hundred and fifty Negro clergymen have been admitted to the Church's ministry, and have in the vast majority of instances proved themselves worthy of the honor and trust reposed in them. There are fully 200 Negro congregations scattered throughout the country, with over 15,000 communicants; and the Church's services are attended weekly by from 20,000 to 30,000 colored people. After referring to the excellent work done in many of the elementary schools and in the industrial schools at Raleigh and Lawrenceville, Archdeacon Pollard urged further aid to the training schools for the clergy of the future, declaring that it was better that education for the ministry should be given in schools especially established for the race, rather than in theological seminaries attended by white students.

The inclusiveness of the Church's work and ministry was further illustrated by the address which followed

from the Rev. Sherman Coolidge, an Arapahoe Indian priest, who is doing excellent work among his own people in the District of Boisé. Mr. Coolidge spoke warmly of the good intentions of the United States Government toward the Indians and the provision made for the education of their children, but, as he remarked, "Uncle Sam could hardly be counted as a baptized and communicant member of the Church," and therefore his religious instruction, if any, had to be entirely undenominational and colorless. From his own experience, Mr. Coolidge illustrated how the Church could take the Indian youth, who knew nothing about Christianity, and train them into consistent and reverent membership in the Church. The Gospel had suffered greatly by the treatment accorded Indians by white men who were naturally understood to be typical representatives of the Christian people of the East. Nevertheless, in spite of all difficulties, great progress had been made in the evangelization of the Indians, and Mr. Coolidge himself had seen Christians from tribes that were once bitterest enemies joining in the Church's worship.

Bishop Van Buren, speaking on the necessity for extension in the new possessions, referred to the value of the work being done by Bishop Restarick and Bishop Brent, and then gave an account of the work with which he is personally familiar in Porto Rico. The opportunities for service are abundant. The needs for constructive work by the Church are numerous. A Baptist missionary had told him that the Church could do more for the Porto Ricans than any other Christian body. Through service for Americans, for English-speaking Negroes, as well as for Porto Ricans, and through the excellent parochial school established in San Juan, the slender force of missionaries is doing its best to bring the Church's influence to bear upon the Porto Rican life. One great hindrance is the lack of funds for extension purposes. He realized that he was not consecrated to be a financial agent, yet the Church had sent him to Porto Rico to

do a certain amount of work, without the money necessary to provide the equipment, and for six months he had been going from place to place in the North, asking for the \$30,000 which he considered necessary to invest in buildings and other enterprises during the next year. Everywhere he had been received with kindness and much interest had been manifested, though he was obliged to confess that only half of the amount needed had so far been provided.

Before adjournment, the Rev. Dr. Tucker moved, and the Council adopted, a resolution emphasizing the importance of the Church's work among Colored people, and asking the congregations of the Church to co-operate more vigorously for its extension.

The Council also adopted a resolution regretting and protesting against any low standard of observance of the Lord's Day.

On motion of the Rev. Mr. Aigner, resolutions were adopted thanking the Bishop, the local committees, the rector, warden and vestrymen of the Church of the Epiphany, and all others who had helped to make the Missionary Council a success, expressing appreciation of the courtesy of the President and Mrs. Roosevelt in receiving the Council at the White House, and acknowledging indebtedness to the Archbishop of the West Indies and the Canadian visitors, who had contributed so much to the success of the Council.

The Church and the Evangelization of the World

The Thursday night meeting, on behalf of the missions abroad, carried the Council to its climax. Epiphany Church was crowded. Some listeners sat on the steps of the temporary platform and scores of others stood throughout the two hours. After the hymn the Creed and the prayers, Bishop Tuttle called on Dr. Pott, of St. John's College, Shanghai, to tell "How the Church is Doing Her Work in China." For nearly forty minutes the speaker held the closest attention of the Council as he told in

graphic and thrilling fashion of methods and results. Never had there been greater readiness to receive the truth. One viceroy in a single recent order had purchased \$250,000 worth of Chinese translations of western books. Another had ordered the entire Bible to be translated by his official scholars, and even the Empress Dowager had instructed the imperial literary bureau to prepare an abstract of the religious books of all Christian bodies in the Empire. In general the Church's work in China was carried on (1) In a broad and comprehensive spirit; (2) In a spirit of Christian consideration and conciliation; (3) In a rational and reasonable way. Dr. Pott then showed how through the school and hospital as well as through the chapel and preaching hall the Church touched life at many points; how, in the endeavor not to destroy but to fulfil, every possible consideration was accorded to Chinese customs which did not transgress Christian principles; and how, since it was not to be expected that a mere handful of foreign missionaries could thoroughly evangelize the millions of the Empire, careful work is being done in the training of native clergy, evangelists and teachers.

Bishop Dudley, who followed with an address upon "Foreign Missions the Church's Inspiration," went at once to foundation principles, declaring that missionary effort is the natural outcome of the indwelling life of God the Holy Ghost, in man, woman or Church. For devotion to the Church's work abroad cannot be attributed to any duplicate motive. City missions may represent, in a measure, the working out of civic pride, or personal concern for the welfare of the community where one has his home. Diocesan and domestic missions, too, may represent patriotic concern for the nation, and sometimes what is essentially a selfish interest in home progress. The bishop would make no compromise with the man who said to him: "Bishop, I will give you any reasonable amount you name if you will agree to spend it on Church work in Kentucky." Foreign

missions are the supreme manifestation of the unselfishness of Christianity. The man who "don't believe in foreign missions, don't believe in Christ," as the bishop told the General Convention deputy, who, on the journey to San Francisco, had ventured so to express himself. Referring to the inspiring example of missionary leaders like Coleridge Patteson, Bishop Dudley urged that clergy and laity alike should make themselves familiar with the names and fields of present-day leaders of the Church's work abroad. In many parishes, he ventured to think, there might be followed to advantage the plan he had adopted when, on coming as a young clergyman to a city parish whose vestry had intimated that missions should be ruled out of the parish interests, he had for a long time preached a missionary sermon once a month to the *morning congregation*.

Then Bishop Tuttle, in his own inimitable way, said a few words summarizing the lessons of the Council, gave the blessing, and sent the delegates on their various ways to spread abroad as widely as possible the invigorating message of a great gathering.

WIDE interest is expressed in the "General Conference for Church Workers," which the American Church Missionary Society is projecting for next August. The Society announces that the conference will not be to consider its own work merely, but that its purposes will be spiritual and missionary, and of the largest possible benefit to the whole Church. A decision has been reached to hold the conference the first year in the East, and later on, to arrange similar conferences in the South and West. Recreation features will be provided, and so will moderate rates of entertainment. Several locations are under consideration, and three bishops have invited it to come to their dioceses.

What Might Be Done for the Colored People

CONSCIOUS of its inability, with its present resources, to maintain all the work that should be done, the Commission on Work among the Colored People, at its last meeting, adopted the following statement, suggesting ways and means by which the privileges of the Church might be shared with a larger number of these people:

"It being evident that the amount placed at the disposal of the Commission for Work among the Colored People is barely sufficient to maintain the churches and schools which have been already established, and it being apparent that in many places it is impossible for want of means to organize colored churches having their own ministers, the Commission would earnestly urge upon the clergy and people of our southern dioceses the duty of providing in some way for the religious training of the colored people in their midst. This may be done by the institution of Sunday-schools, taught by the members of the Church, as was frequently the case in southern parishes many years ago, by the arrangement of special services for colored people by the clergyman or lay-reader, and in case of large parishes by the providing of a chapel and an assistant-minister, to be maintained as a part of the parish work. It is only by general co-operation along these lines that we can hope to make any real advance in the work of bringing the godly influence of our Church to bear upon the lives of these people, many of whom are spiritually destitute. The Commission hopes, therefore, that God will put it into the hearts of the Christian men and women of our Church to recognize this as a responsibility and a privilege that He has laid upon them.



THE EASTERN HONGWANJI TEMPLE IN KYOTO

One Phase of Japanese Buddhism

An Account of the Troubles of a Buddhist Sect

BY THE REVEREND J. C. AMBLER

EVERY city of considerable size in Japan contains two immense temples in its eastern and western sections which are known as the *Nishi Hongwanji* and *Higashi Hongwanji*, or the western and eastern branches of "the Monastery of the Original Vow." "The vow," we are told, "was made by Amida, that he would not accept Buddhahood unless salvation were made attainable for all who should sincerely desire to be born into his kingdom and signify their desire by invoking his name ten times." The central teaching of the powerful sect which owns these temples is, that man is to be saved entirely by faith in the merciful power of Amida, independent either of works or the vain repetition of prayers. Acting upon this doctrine of "faith without works," the priests of the Shin sect have developed, through long ages, all the pernicious consequences which have followed from this distortion of the

truth. The sect was founded in the twelfth century after Christ, and became divided into two sections by a split which occurred, for political reasons, in the sixteenth century.

The *Japan Mail* in frequent articles, from which this account is abbreviated, thus describes the present condition of the eastern branch of this sect in the city of Kyoto. In the year 1872, when the heads of the Shin sect decided to form a body of councillors and give them exclusive control of all the temples of the sect and of all their business affairs, the debt on the head temple of the sect in Kyoto was said to amount to *yen* 800,000, or about \$400,000. In the course of seven or eight years the liabilities of the temple had increased to *yen* 1,200,000, and moreover the money could not be accounted for. These disclosures caused a faction, and the party which next came into control increased the debt, in the year 1883, to *yen* 2,500,-

000. Two leading Japanese statesmen then exerted themselves to restore harmony, and a brief interim of peace followed, which was employed to run up a further debt of *yen* 80,000. Then came a general turning out of office, and an auditing committee reported that the *yen* 80,000 was only part of the frauds, as the books of the temple showed a real debt of no less than *yen* 3,300,000. This debt was altered, by judicious financiering, to *yen* 1,800,000, in the year 1893.

Matters ran smoothly until the China-

the so-called removal of Buddha's bones. Then came an obstructionist campaign in which this sect took a leading part, to prevent the passage of a Religious Bill in the Japanese Diet. At this time money was borrowed from every quarter, and the debt grew apace. The chief abbot then sent an autograph letter throughout the membership commanding all the adherents to subscribe. Investigation showed that the debt aggregated *yen* 2,480,000, in addition to which *yen* 180,000 was missing altogether, and *yen* 550,000 on the general debt, said "to have



THE HEAD ABBOT OF THE HIGASHI
EASTERN SECT

THE LATE HEAD ABBOT OF THE NISHI
WESTERN SECT

Japan war in 1894, when many priests, whose expenses were defrayed by the sect, went as chaplains with the Japanese army. During this time the contributions also fell off, so that, in the year 1896, the debt had gained by *yen* 380,000. Then a new faction came into power, and a relation of the chief abbot became the "Head of the Business Bureau" of the sect. The whole scheme of finance was changed, and the sect launched itself into another sea of troubles by despatching many priests as missionaries to Korea and China. Moreover, a large amount was expended upon

been expended on the agitation against the Religious Bill," could not be accounted for.

Two altercations now occurred, one in the city of Nagoya, when the collecting committee was challenged to give an account of previous subscriptions, and another in the very head temple in Kyoto itself, when an assault was made, in the summer of 1902, upon the leader then in charge, by a visiting delegation of the opposing faction. A tried friend, Count Inouye, was then called in, as he had been before, but the *Japan Mail* added, "the expectation is that the Count's

friendly intervention will have no result except to show his own willingness to put an end to a complication which disgraces Japanese Buddhism."

Recent events have also shown that the western Hongwanji temple can boast a record which is little better. The chief abbot of this monastery in Kyoto recently died and was accorded a magnificent funeral, at which about 6,500 priests and a large military contingent participated, and the papers afterward rang, we are

come derivable from the pilgrimages to view these sacred relics. Nagoya bid *yen* 136,000 for the bones, but, after receiving them, they could only guarantee *yen* 20,000. An investigation then followed, when it was found that thousands of *yen* had been, in the words of the *Japan Mail*, "muddled away on eating, drinking and other general amusements." Meantime *yen* 150,000 had been expended on the reception of the Buddha's bones in Japan, and this was



THE WESTERN HONGWANJI TEMPLE IN KYOTO

told, with the wild orgies at the great feast which followed, in which the priests also had their part. These matters, together with a quarrel over the removal of the Buddha's bones, brought from Siam, has divided the public attention recently. The two cities of Nagoya and Kyoto vied with each other as to which should become the depository of these bones. We must not suppose that this was a question of pure religious sentiment, for every person of discernment in Japan knows something about the in-

followed by a lawsuit, but, "by hook or by crook," Nagoya finally won the day. While the dispute was proceeding Siam, with a fine touch of humor, sent word to the Buddha's ardent followers in Japan that "more relics could be sent at any moment if this would placate the contending parties."

The question is, with many earnest souls preaching and "living the truth as it is in Jesus," and many others earnestly seeking it, how long such a type of religion as this can last.



THE GATE OF UNIVERSAL BENEVOLENCE AT HANKOW

How Missions Affect Individual and Family Life

The Story of a Chinese Clergyman Told by Himself

LIEO YIN-TSUNG is a priest of the Hankow District, and is now in charge of St. Peter's Chapel, Hankow. He and his wife, with their four little girls, have long been an interesting family not only to us, but perhaps especially to strangers, for the picture is in sharp contrast to those all about. These bright-looking, neat, healthy girls, running and playing about the chapel compound, or studying in school; and the father, not ashamed of the daughters, but interested in their progress, this compared with the hobbling, drawn-faced, painted little images in the better families, has been a sight to make one at once rejoice and lament—lament that such sights should be so rare. And now there are two sons to reward all this love and faith.

It occurred to us lately to question whether this happy family were after all a contrast to the parents' own youth, or whether, though they were heathen

then, they could perhaps look back to such happy days in their childhood. We more recent comers, who have not known the native clergy long, have to go to headquarters for information which is an old story to the veterans. And here is the result of the inquiry, translated partly from the abstract Mr. Liao himself kindly wrote out, partly from the explanation of these notes during a three hours' talk.

I was born in the Hsien-lin district of Hupeh Province in 1864, the only son and the only male hope in a family of three brothers. For this reason not only my parents but my uncles treasured me and used various means to avert danger to my precious life. I wore about my neck a silver lock to keep my soul from slipping inadvertently away from my body. Until I was ten years old I had my head shaven and was dressed as a Buddhist priest, so that the spirits should

be deceived into thinking me one, and therefore sacred; and I was constantly called by the family "dog," and "slave girl," that the same spirits—or others—might consider me not worth taking. I do not remember much about my childhood, except that my older sister and I were very fond of each other and that she took care of me. She did beautiful needlework, and people often asked her to embroider things for them, her skill was so great. I have still some of her work. She could not read a single word, and simply helped about the house, sewed, or looked after me. I played ball sometimes with the other boys, and sometimes helped in the harvesting, or in gathering firewood on the hills in winter. And I remember, too, that I was not good at picking up things* to which the other boys were addicted, largely because I was afraid of being caught. I always got less than the others and hence they called me "No good."

My father had plenty of land, and I did not have to work, but I did not go to school till I was ten when I grew a queue like the others and began my studies. By the end of two years I could repeat the "Four Books" and also the "Juvenile Learning," but did not know what any of it meant, nor do I remember wishing to understand them. The Chinese way of studying is always this for children, and I thought nothing about it until I was about twelve years old, when I remember asking the meaning of something.

When I was eleven we had a bad harvest, and my widowed mother—my father had died when I was five—was in straits, for her property was mostly in the ground and what came from it. My sister had been betrothed to a friend's child, and now my mother asked that she be taken to his mother's house to live until the marriage, so that she might have no further expense for her. This was agreed to, so I was sent with her to her new home, she and my mother and I all crying bitterly at the separation. She was

not at all happy there, and at last I brought her back for a while, much to the joy of all of us.

When I was not yet thirteen it was decided that I must leave school and go to an uncle who lived in Hankow, there to learn some business and reach, perhaps, a higher place than now seemed open to me at home. I was delighted with the idea, for I had never once been away from the village. The journey was made in company with one of my uncles, the same one who is now still living with me, an old, old man. He thought I would not be able to walk so far, and was going to have a wheelbarrow for me; but my excitement and pride kept me up, and we reached the river, twenty miles away, by the end of the first day.

Here I for the first time saw a boat. Near my village there were only mountain streams not big enough for even a skiff; and so when I saw a Chinese houseboat floating on the surface of the river I cried out to my uncle to know what it was, saying that it looked like a big duck. We got on board, and very full it was of people and baggage. When it began to move I was frightened, and during the whole two days not once did I look out from the cabin. Thus I reached Hankow without having received any impression from the forest of masts at the mouth of the Han and the houses crowding the bank. The streets seemed to me full of people, and I was very unhappy. I did not like my aunt either, nor my cousins. Whether it was that I was homesick, or that I was unconsciously influenced by my mother's low opinion of this relative, expressed sometimes at home, I do not know; but I would not play in the house, and was not allowed to go on the street for fear of getting lost in the hurrying crowds.

So when, after a month, my uncle said he would take me across to Wuchang to see my maternal aunt, wife of the catechist, Mr. Yang, who lived in the Boone School compound, I loved my aunt at once, though I had never heard anything about her before. She was a kindly woman, very fond of chil-

* Here euphemistic for *thieving*.

dren, and there was something in the home atmosphere, the Church services and the neighborhood of the school full of boys which was both new and attractive. My uncle noticed how changed my manner was, and when he was about to return to Hankow he asked me whether I were willing to stay on here without him, and perhaps enter the school. I eagerly agreed, and he left without me. Mr. Hoyt was in charge of the school then, and it was too full to allow of my entering that year; but by the next I should go in with the new

me and did not entirely believe the reports, still she wanted to see for herself, for she loved me dearly. I could not leave when she first wrote, since it was in the midst of a term; but when the summer vacation came I appeared at home, much to the surprise of the neighbors, who had readily believed the story of my having been sold.

My sister was still at home, and we were all very happy together until the sixth day of the sixth month—my dead father's birthday—arrived. Then my mother told me to worship my father's



A GLIMPSE OF VILLAGE LIFE

class, and meanwhile, as I attended the church and heard also my uncle's instructions in his family, I learned to know and love the Doctrine.

Then came my first lessons in a foreign school when, in 1878, I entered Boone School at the age of thirteen and one-half. There were about thirty boys there. About a year later, when I was fifteen, I was baptized.

During this year I had a letter from my mother telling me to come home. Rumors had reached my village that I had been sold to the foreigners, and though my mother had had letters from

tablet and burn incense before it. I said that my father was not there, and why should I bow to the wooden thing? He would not know if I did worship or did not, for his body was in the grave and his spirit was not on the earth. She insisted, saying: "Foreigners do not worship in this way, but you are not a foreigner; why cannot you do it? Then I refused, and she was very angry; so angry that I ran and hid at a neighbor's. Everyone sided, of course, with my mother, calling me "Foreigner." You must remember that I, a boy of fifteen, was then the only person in the village

who believed in Christianity—the only Christian most of them had ever seen—and I had been baptized only a few months, so I felt very lonely. By afternoon I wanted to go home. I crept to the door and peeped in. My mother was making dough, and looked angry still. Then I thought of something. It was an extremely hot day and she was perspiring freely. I took a fan and, going

quoting our proverb that there is nothing high but scholarship. She finally consented, seeing, perhaps, that my behavior was not as bad as it might have been and that the principles of the Doctrine were good. She never, either then or afterwards, objected to my believing as I did.

It was when I was seventeen that my two uncles, the one in Hankow and the one in Wuchang, decided that I ought to



MR. AND MRS. LIAO AND THEIR FOUR GIRLS

"These bright-looking, neat, healthy girls . . . and the father not ashamed of the daughters."

in, stood behind her and fanned her. She did not speak, but I saw from her face that the trouble was over for this time. I thanked God very heartily for this deliverance.

After a month's time I began to think of going back to school. When I asked my mother's permission, she reminded me that her ambition for me was to do something higher in life. I replied by

become betrothed, and selected the daughter of a friend of theirs as my future wife. My uncle, Mr. Yang, asked me if I were willing, and I remember saying that I wished I could see her, that I knew nothing about her and how, then, could I decide? My uncle said he had seen her, and since this was all that was possible, I consented, and the matter was arranged. Everyone was pleased with

the match, for the girl's father was a well-to-do man, with no sons and only two daughters. She was then fourteen years old.

My wife was the younger of the two sisters, and especially beloved. Her father was private secretary to an official. For four years a teacher came regularly to the house to give lessons to the daughters and in that time the younger one learned, as I did, to repeat the "Four Books" and part of the "Juvenile Learning." She says she did not like much to study, but it was something to do.

When she was three and a half years old the binding of her feet began. I have asked her if she were not happy as a child, in a family with plenty of money, servants to wait on her and a father and mother who loved her and gave her everything. But she says, "No; my feet were always being bound. They ached all the time, and I could not play, I was so lame." The binding was gradual, but steady. At first the side of the foot, including the two smallest toes, was drawn under by a bandage that was at first loose, then tighter and tighter. Soon the other toes were included in the binding, and at last the whole end of the foot was drawn back and under, bound tight to the sole. This resulted in the breaking of some of the bones of the foot itself. Of course this was not done in a year. In fact it was not considered completed until she was ten years old, and her feet were a little over three inches long. Every eight or ten days during these years the bandages were loosened and the feet soaked in warm water, making them more pliable; then the cloths were replaced and drawn a little tighter than before. At one time her feet and ankles

became so weak that they were put in wooden splints in order that she might still be able to walk upon them. And this she was forced to do in spite of the pain, for if they had been unused then she would have been unable to walk ever afterwards. Often she secretly loosed the bandages a little, but her mother always found out and drew them tight again. And this, too, was because she loved her. She remembers no games, and no going out, except sometimes on the back of a servant, to see the sights of the streets. But she learned to sew and to read, as I have said.



"COMPARED WITH THE
HOBBLING, DRAWN-FACED,
PAINTED LITTLE IMAGES
IN THE BETTER FAM-
ILIES"

When she was ten years old her mother died, and since there was no one now at home to take care of her she was sent to the house of a relative. Here she sometimes was able to loosen the foot bandages a very little, for this woman was not so strict as her mother had been. About this time her father adopted a son from a family where there were plenty. This year, also, he took a good deal of his wife's money with which to open a shop for his daughter's husband. This did not succeed, and the money was soon gone; but the father, who was very fond of

his little daughter, still paid for expenses as before. Her betrothal to me took place when she was fourteen. Not long afterward, when she was sixteen, there were some serious disturbances in Hankow, and her father wished me to marry her at once, so that I might take her to Wuchang and protect her. I could not marry her then, for I was still in school, but Mrs. Yang said that she might come and live with her. Then at last I had a chance to see her. I was very glad to have her in the family so that she might be instructed before we were married. My uncle and aunt taught

her with their own children and she liked it. I have not asked her what she thought, either then or before, about being married. I suppose she knew it must be, just as I did, and so took it as a matter of course. In China the boy and girl do not say whether they like it or not; their families decide for them.

During this year Mr. Sowerby and Mr. Graves both asked me if I would like to study and by and by become a clergyman. I thought about it and at last said that I should like to do so; but I was afraid my mother would not consent to my going as far away as Shanghai, where the divinity-school was. However I made a plan to gain her approval. My sister had been married and had gone to her husband's home, so my mother was now alone. I went out to the village, told her that I wanted to go to Shanghai for at least three years, and proposed having my betrothed come out to live with and take care of her. Then when I returned I could marry and take my mother and my wife to Wuchang to live. After much discussion, she consented, and the arrangement was made.

But when I had been in Shanghai only two years, news arrived of my mother's death. I at once came home to bury her, for, though only twenty years old, I was head of our house and must, therefore, be present at the funeral. It had been expected that the Buddhist priests would be invited and that all the other customary rites, including the burning of paper money for the support of the soul in the other world, would be performed by myself as chief mourner. Of course I had to tell them that these things could not be. Everyone was shocked to hear this, for to them it seemed most unfilial, and in China nothing is worse than an unfilial son. My family were especially indignant, for they also would be disgraced by my behavior. My sister burned the money, and so did the others, but that did not make up for me.

When my uncle from Hankow arrived, I went to meet him and made my reverence to him. Before I had said a word, he struck me on the face, so as to raise

a great swelling on it, then struck me again and again, and kicked me. Because he was old and I young, I could not return the blows. Then he threatened to send me to the *yamen* for punishment as an unfilial son. I replied: "You may have me beaten to death if you like, but I certainly will not do this foolish thing." Then they all began to talk about the matter. Some said that since my Church forbade my doing these things and I was a servant of the Church I must follow its rules or lose my position. Others of them told my uncle that if he should hurt me the Church might protect me and some of the family property be lost. And I think he said, too, that I would not be moved from my word. So he came to me and said: "If you will not have the priests and will not burn the *cash* paper, will you at least give a feast?" for this would take away from us the disgrace of a funeral where no money was spent. I said that I would, and he arranged for me to invite fourteen tables full of guests! That would be one hundred and twelve persons, and I spent in all thirty or forty thousand *cash** on this and the other expenses of the funeral. For this I had to go in debt at the time.

When I left the village my betrothed remained there with my sister for another year; by that time I had finished my studies in Shanghai and was again in Wuchang. This was in 1888. I was stationed first at St. Thomas's Chapel, acting as catechist, and six months afterward I was married. My wife had been brought back to my aunt's house and there Mr. Graves baptized her three days before the wedding. When he examined her for baptism he was surprised to find how well she answered after only a year's teaching, and although she had been in a heathen family for three years since that time. This unusual ability was because she knew how to read, and could study by herself.

I was made deacon in 1890 by Bishop Boone and that same year my

* Perhaps at that time \$25 (gold)—a large sum in China.

first child was born—a little girl named Yuen-tsen. My wife wished to bind her feet just a little to make them look pretty and they were that way for about a year. No tight bandages, but a strip of cloth wound around and around under the stocking, making the shape more pointed at the toe and more broad at the instep. Then she asked me what I thought about binding them tighter. I asked her if she thought God made a mistake when He created her feet to be large; that surely they were, like her hands, already perfect, and that to try to change them would be foolish and also an insult to

God who made them. She did not reply to this, and I then asked her if she remembered her own childhood. "Did it hurt," I said, "when your feet were bound?" "Yes," she said; "very much." "Then do you not love your own child that you should wish to make her suffer, too?" The feet were loosed at once, and neither hers nor those of her three sisters were ever bound again; so they can run and play just like boys.

I worked on in Wuchang as deacon and priest until 1900, when I was moved to Hankow and because, since then, I have had two sons, my neighbors say that crossing the river changed my luck. The first little boy, because my wife had so longed for him, was baptized "Samuel," and the last baby was, on Christmas Day, baptized "John." They have home names, besides, which we use in speaking to them.

My old uncle, who has lived with me for many years, never liked the girls. He still remained a heathen until a few



"A CROSS INSTEAD"

years ago, and not only would not hear the Doctrine or read our books—which he despised as not being classics—but would rail at me, treating me as though I were still a boy. I used to manage to teach my little girls their Catechism when he was about, so that he could not help hearing something, though he pretended to be asleep, and at last he realized that he was being well-treated, changed his ways, and was baptized. But he still did not want the girls, and when at last the little boy was born—the first male descendant in the family—he was more pleased than anyone else. On the third day he came

in to see the child and drew from his coat something which he was about to put around the baby's neck. Then I saw what it was. It was one of the silver locks such as I had worn about my neck when I was a boy to keep me safe. "Ah! sir," I said, laughing, "the old feeling is still there, isn't it?" Then I explained that if he put it on for beauty it was all right, but if as a charm we could not allow it. And so it was taken away, and little Samuel now has a cross instead.

My heathen neighbors have wondered that I did not despise my daughters, for it is the custom in China to esteem girls lightly and to value boys. But I have never been sorry that I could not change them. They are good children; they like me, and do not fear me unless they have been naughty. When they were all little I played school with them sometimes, giving them real lessons but not being very strict; and they would sit around in a circle, solemn as if they were real school boys. Now the two eldest

are at St. Hilda's and they are fond of their lessons. I do not care that girls should have deep scholarship, but they should know how to read and write and keep accounts, and also know geography and some physical science. Then they must be able to cook and sew and embroider. My wife and I hope that they will be happier than we were as children, and I think they are.

Single-Handed in a Great City

FOR several years the China Mission had a small station in the big city of Zangzok in the Shanghai District. Bishop Graves was never able to send a foreign clergyman, nor even a thoroughly trained Chinese worker there. Occasional services were maintained by a native catechist, but, working alone, he could accomplish little. He needed a foreigner to give him "face," as the Chinese say. In spite of the fact that the mission is still short-handed, the Bishop has felt it necessary to seize the many opportunities which offer, and has appointed the Rev. Robert C. Wilson to be resident foreign missionary. The urgency of the need and the short-handedness of the mission can be gathered from the fact that Mr. Wilson has been in China less than a year and a half, and has not yet completed his language studies. Nevertheless, he has to be placed in charge of the Church's work in a city of 200,000 people.

Mr. Wilson writes of his coming to Zangzok:

"The process of moving my goods, because they are few, I found easy. I left Wusih on Thursday morning, spent the night at a village ten miles from Zangzok, and arrived at the compound Friday morning. The owner was repairing the house as I moved my stuff in. I had good food those two days and slept finely. The catechist understands my attempts at talking Chinese, and interprets them to these Zangzok people. Since Fri-

day morning some twenty men have called, most of them former inquirers. The congregation being in the guest room after service this afternoon I questioned them around the room about the topic of the sermon, 'Repent ye; for the kingdom of heaven is at hand.' They all took part in the discussion; five of them were talking at one time about what repentance meant. If they clear up their notions and express themselves, I should call such discussions a success. I tell the guests, if the matter comes up, that we have got to be rigid about keeping the Church's name and influence out of business transactions. One man, a tailor, was quite disturbed to-day because we would not write down his name as a beginner. I have as little formality as possible.

"I am pretty tired, but I sleep well and eat well, so I guess I am all right."

Letters to the Editor

To the Editor of THE SPIRIT OF MISSIONS:

The issue of THE SPIRIT OF MISSIONS containing the letter of Bishop Rowe on the subject of the proposed Episcopal Residence was lately received here, and to some of us, at least, it brought a sense of shame at our neglect. Perhaps it will be allowed to be my privilege, as the senior missionary in this field, to say that Alaska will indeed do something, and will keep on doing it, until a residence has been provided for a Diocesan who has ever sacrificed himself in his ministrations to us.

JOHN W. CHAPMAN.

Anvik, Alaska, September 17th, 1903.

[It has given the Editor great pleasure to tell Mr. Chapman that through the energy of a Western New York member of the Woman's Auxiliary the money for Bishop Rowe's residence has already been provided. The letter is typical of the devotion of the missionaries to the Bishop and of their readiness to make sacrifices for the welfare of his work.—EDITOR.]

A General Missionary among the Swedes of the Northwest

UNDER pledges from the Bishops of Minnesota, Duluth and North Dakota and others the Board of Managers appointed, at the November meeting, the Rev. J. V. Alfvegren as general missionary to the Swedes of the Northwest. For the last four years this action has been earnestly advocated by all who are familiar with the great field and its peculiar needs. The late Bishops Gilbert and Whipple strongly advised it, and the Swedish clergy have patiently waited and prayed for it.

Mr. Alfvegren, who is in the prime of life, was born on the historic Island of Gotland in the Baltic. After graduating as B.A. from Lund University he entered the University of Upsala, where for three years he studied medicine. Fifteen years ago he came to this

country with the expectation of becoming a physician, but God had another work in store for him. The Swedish mission of the Church appealed to him, and he decided to join its little band of missionaries. After graduating from Seabury Divinity-school, Mr. Alfvegren was ordained to the diaconate in 1895, and to the priesthood in 1896 by Bishop Whipple. While a student at Seabury, he inaugurated a Swedish mission

in North Dakota, but at the request of the late Bishop Gilbert he had to give up this interesting field and take charge of St. Sigfrid's mission, St. Paul, Minn. Six months later this little mission had developed into a self-supporting parish, and in a comparatively short time had a church and a rectory of its own free of debt.



THE REV. J. V. ALFVEGREN

If the Scandinavians of Michigan and Wisconsin are added to those of Minnesota and the two Dakotas, Mr. Alfvegren will have a large field with a Scandinavian population of 1,003,860, not counting those who have settled in these states since 1900. The work among this people requires a man who is thoroughly familiar with their thoughts and conditions, and who has the mental capacity of a born leader and the physical strength that can endure

all kinds of hard travel. Mr. Alfvegren has these qualifications in a marked degree, and it is therefore most gratifying to the friends of the Swedish work in the Northwest that he should have been selected for this post.

The work among the Scandinavians forms an important feature of our domestic missions. Those who come to this country naturally find difficulty in adapting themselves to services con-

ducted in the English language, but the second and third generations are apt to prefer the English service. Mr. Alfvegren's work, therefore, will not tend to perpetuate any racial distinction within the Church; it will simply meet a tem-

porary and present condition. As one who speaks English excellently himself, Mr. Alfvegren will doubtless lead many of those to whom he ministers to appreciate the beauty of the Prayer Book service in English.

Students and Missions

Notes of the Church Students' Missionary Association

FROM Berkeley Divinity-school as a centre the following Chapters either have been visited, or are to be visited shortly, by men appointed to act in the place of a travelling secretary: Harvard, Episcopal Theological School, Cambridge, St. Mark's School, Groton School, Williams, Amherst, Brown, Yale and Trinity.

FROM the General Theological Seminary the following are to be visited: Hobart, Cornell, St. Stephen's, Princeton, Columbia, Trinity School, St. Paul's School, Garden City, Union.

THE Chapter at Seabury Divinity-school, known as the Breck Missionary Society, holds six regular meetings during the school year. At these a review of missionary news since the last meeting is given by an undergraduate, followed by a member of the faculty or other clergyman. On Ascension Day occurs the annual missionary service, with a preacher elected by the society. A class for the study of missions is held weekly under the direction of the president. A leader is appointed for each meeting to take charge of the lesson. The textbook at present is *The Kingdom Growing*, published at Hartford by the Church Missions Publishing Company. It has proved very helpful and instructive. The society pledges \$50 annually to the support of the Rev. Mr. Huntington in China, and \$25 for the Rev. Mr. Ishii in Japan. Last year, in addition to other gifts, \$50 were sent to Miss Deane for her work in Alaska. Nearly all the members of the society in the upper classes are in charge of missions.

THE Philadelphia Divinity-school Chapter is engaged in the following missionary work: It conducts each evening at ten o'clock, excepting Saturday and Sunday, a mission prayer service, under the leadership of the men of the chapter. It conducts each week a study of missions, the leader being appointed, who prepares a paper on some missionary or mission field. It raises each year \$100 toward the support of the Rev. Mr. Huntington in China. Besides the above the Chapter frequently has addresses by prominent missionaries on Thursday afternoons at the chapel service. It hopes to send two delegates to the coming C. S. M. A. Convention.

THE Chapter at Trinity College, Hartford, Conn., reports a most successful beginning of missionary work. The year began with a roll of fourteen active members. The Chapter confines its work almost entirely to missionary study, the practical work among the students being conducted by the local chapter of the Brotherhood of St. Andrew. The general method of mission study is as follows: Some particular field is made the basis of study, as, for example, Alaska; and this is divided into several sub-divisions, of which six or eight are discussed at each meeting. As each sub-division is taken up by one member, who writes on his subject a paper of not more than 200 words, a good number of the men take part in each meeting. This plan, it is reported, affords great interest because of the variety of subjects in any single evening's programme. The officers of the society are this year: C. E. Jones, '05, president; F. C. Meredith, '05, vice-

president; H. Huet, '06, secretary; E. M. Hunt, '06, treasurer; the Rev. T. H. Yardley, chaplain.



THE Chapter at the Church Divinity-school, San Mateo, Cal., reports this year a renewed interest in missions. Last year this Chapter reported that it hoped soon to have a mission study class. This year such a class does exist, and is doing good work. It was thought best to take up the study of the general mission field, using as a guide Mr. Bradner's *The Kingdom Growing*. The class meets once a month. At the same time, there is a continuance of the public meetings at which missionaries are invited to make addresses. Quite suddenly a growth has taken place in other directions. Twice a month the society holds services at the poor-farm, four miles from San Mateo, and once a week a devotional meeting, led by the students, is held before breakfast. Of last year's class two members have undertaken missionary work, one in the rural districts of California and the other among the Japanese in San Francisco. A corresponding secretary has been appointed, for the purpose of writing occasionally to the different chapters of the C. S. M. A. for information and advice. The society continues to act as treasurer of the O. O. M. fund for the Rev. J. W. Nichols, a recent graduate of the Divinity-school, who is now in Soochow, China. The first year's salary and quite a little of the second year's has been raised.



THE Berkeley Divinity-school Chapter organized early in the school year for missionary work, electing F. J. K. Alexander, '04, president; J. W. Walker, '05; secretary, and J. W. B. Stewart, '06, treasurer. It was voted, on account of the increase in the number of the students, to double the pledge made to the C. S. M. A. The subject for study this year is Japan, and the text-book for the basis of papers is Cary's *Japan and its*

Regeneration. The society was represented by three delegates at the Student Missionary Conference, held at Northampton, October 10th. On October 14th the Rev. Dr. Pott, president of St. John's College, Shanghai, made an address in the chapel at Evening Prayer; he then met the members of the school socially at the residence of the Vice-Dean, and after that gave an informal talk on the educational work in China, much to the pleasure and instruction of those who heard him. As for many years, missions are constantly remembered in the Monday intercessory office, and the service each Thursday is specially a missionary service. A larger proportion of the students than for some time past is preparing for work in the foreign mission field.

A Year's Record in Church Building

THE annual report of the Church Building Fund shows an increase the past year in its working capital of \$9,788.19. The income derived from interest on loans and investment was \$16,728.22. It is from this interest fund that gifts of money are made to help build new churches. For this object there has been given the past year \$10,790, in sums ranging from \$100 to \$300. The Permanent Fund is now \$381,913.59. Of this amount there is outstanding on loans to parishes or mission stations \$83,811.99. The building of a church is equivalent in business to the "housing" of the work. A homeless organization, like a homeless man, can wield but little influence in a community. Looking at the matter from a purely secular point of view, does not that congregation draw worshippers in any place, which has the most complete appointments for divine service? And if missionaries are sent out to preach the Gospel, ought not the Church to provide a place for sacrament and sermon?

The Meeting of the Board of Managers

November 10th, 1903

THE Board of Managers met at the Church Missions House on Tuesday, November 10th.

There were present of the elected members: The Bishops of Albany (Vice-President), Pennsylvania, West Virginia, Washington, Rhode Island, Pittsburgh, Central Pennsylvania, Long Island and Massachusetts; the Rev. Drs. Huntington, Applegate, Greer, Vibbert, Anstice, Alsop, Nelson, Fiske, Lines and Parks; and Messrs. Low, Mills, Chauncey, Ryerson, Goodwin, Mansfield, Gardner, Butler, King and Pepper. The Bishops of Duluth, Porto Rico, North Dakota and Olympia, *ex-officio* members, were also present. The Bishop of West Virginia was called to the chair, which he resigned to the Bishop of Albany, Vice-President, at a later moment.

The Assistant Treasurer reported a gain in contributions for the first two months of the year amounting to \$11,409.11, nearly all of which came from advance payment of two pledges for salaries of women workers.

The General Secretary laid upon the table the proceedings of the very successful Missionary Council held in Washington October 27th-29th, where the attendance of members was much larger than ever before. The Secretaries were instructed to promulgate the following resolutions adopted by the Council:

Resolved: That this Missionary Council returns to the children of the Church its heartiest congratulations for having contributed in the five years they have been an Auxiliary over \$515,000 to missions, and in the past twenty-six years (including the past five) the magnificent total of \$1,351,160.47.

Resolved: That rectors and superintendents be earnestly requested to make known this acknowledgment in every congregation and Sunday-school of the American Church.

Seven of the domestic bishops asked confirmatory action of the Board with regard to details under appropriations already made. Their requests were met,

and by suggestion of the Bishop of Sacramento Miss Elizabeth D. Lyon was appointed under Woman's Auxiliary funds as assistant at Pyramid Lake, Wadsworth, Nev., to fill a vacancy, and Miss Minnie Wilson was appointed, at the instance of the Bishop of New Mexico, as nurse at the Hospital of the Good Shepherd on the Navajo Indian Reservation.

Under pledges from the Bishops in Minnesota and North Dakota and others, the Rev. J. V. Alfvegren was appointed general missionary among the Swedes in the Northwest.

The Bishop of Porto Rico, who was present, reported to the Board that since his arrival in the States last April, having been engaged constantly in speaking on behalf of the Equipment Fund of the missionary district, he had secured in all \$15,000, or about half of the amount needed.

A letter from the Bishop of The Philippines speaks encouragingly about the work in Manila and elsewhere, which is going on steadily.

The Board was glad to reach a conclusion in a matter which has been under discussion for a long time, namely, the education in this country of the children of the foreign missionaries. It was determined that aid should be extended in the amount of \$250 per annum to each of such children who should be pursuing studies in the United States, beginning at the age of twelve years and continuing until the beneficiaries should reach their majority, not more than two in each family at the same time to receive such assistance, nor any, unless the parents should have served ten years actively under appointment approved by this Society.

Bishop McKim again presses for the \$2,500 to erect a house for the occupation of ladies at Sendai. He has, however, secured a Japanese house which will serve the purpose, but only temporarily. In Kyoto, as presumably also in the Missionary District of Tokyo, we are taking steps toward the permanent securing of

the mission property under the new charter granted by the Japanese Government through a property-holding association composed of members of both our missions. Heretofore, under the laws of Japan, outside of the foreign concessions it was necessary to hold the title to property by individuals.

Speaking of his purpose which he made known at the time of the last General Convention, to introduce manual training into the schools in the Missionary District of Cape Palmas, Bishop Ferguson wrote:

It is my aim by the help of God and the support which I expect to receive from the friends of the Mission in the United States to provide proper facilities for training [boys and girls] not only to be teachers but to know how to work profitably with their hands.

Five more contributions were received through the Bishop and otherwise from parishes and missions on account of their Apportionment of last year. At the instance of the Board the Rev. Nathan Matthews, who has been alone in charge of Cape Mount for a number of months past, is taking a short leave of absence. He was heard from nearing the Canary Islands.

The Board having been informed of the death at Little Rock, Ark., on the 20th *ultimo*, of the Rev. William Allan Fair, it desires to put on record the following minute:

Mr. Fair spent twenty-five years of his life working in Liberia. He was appointed a missionary of this Society by the Committee for Foreign Missions in 1875, the year of his ordination, and continued a stipendiary until 1883, when he resigned his appointment, but continued his labors in Africa as a volunteer missionary until September 8th, 1900, when he returned to this country broken in health. Latterly he has been on the roll of domestic missionaries of this Society. During his sojourn in Africa Mr. Fair secured from the Liberian Government a grant of land containing some forty-five acres, upon

which he conducted a manual labor farm; he having at one time as many as 5,000 coffee trees in bearing. This farm, known as the Tobaccoconnee property, the Rev. Mr. Fair, upon returning to the United States, conveyed to the African Mission for the use of the Society, and upon it a successful mission is being carried on to-day.

From Haiti the Rev. P. E. Jones writes that in the burning of his house he met with a total loss of \$1,500, representing the hard earnings and savings of thirty years' labor. Was hoping that some Christian friends would come to his immediate relief.

The Rev. Dr. Lines resigned his membership in the Board because of his consecration to the episcopate.

It was reported on behalf of the Committee on Audit that they had caused the books and accounts of the Treasurer to be examined to the first instant, and had certified the same to be correct.

Announcements

Concerning the Missionaries

Alaska

THE REV. CHARLES E. RICE, upon the recurrence this autumn of an attack of bronchitis, from which he had suffered last spring, under medical advice left Circle City September 21st, reaching Skagway on October 3d and thence embarking on the 5th he reached Seattle on the 15th. A week later he proceeded to San Francisco, arriving on the 23d.

MISS ISABEL M. EMBERLEY, who sailed from Seattle October 11th, writes from Skagway October 15th that she had safely arrived there.

Porto Rico

THE RIGHT REV. DR. J. H. VAN BUREN, returning to his field, sailed from New York by the steamer *Caracas* on November 14th, arriving in San Juan on the 19th.

MRS. DAVID W. BLAND, who sailed October 17th, arrived at San Juan on the 22d, and Miss Minnie L. Fordham, who sailed on October 10th, reached San Juan on the 16th.

Honolulu

THE RIGHT REV. DR. H. B. RESTARICK, on a short visit to the States, to be present at the Missionary Council and to attend to some business pertaining to his missionary district, sailed from Honolulu by the steamer *Ventura* September 22d and arrived at San Francisco on the 29th. He left there October 2d and, *via* Chicago and Cincinnati, reached Washington October 17th. He is expecting to sail from San Francisco, returning by the same vessel, on December 10th.

The Philippines

MISS CLARA THACHER, who had been in The Philippines for several years as a United States army nurse but now has been appointed in our mission, by the terms of such appointment sailed from Manila for vacation from Hongkong on September 2d. Thence, on September 8th, she embarked on the steamer *Nippon Maru* and arrived at San Francisco October 1st. She was obliged to spend a week in quarantine, but reached Philadelphia on the 13th.

DEACONESS EMILY M. ELWYN and Miss Jane S. Jackson, who sailed from San Francisco on September 19th, arrived safely at Manila on October 16th. *En route* they made a visit of two days at Tokyo; rejoining the steamer at Kobé.

Africa

THE REV. WILLIAM ALLAN FAIR, formerly a missionary of this Society in the Missionary District of Cape Palmas and Parts Adjacent, died at Little Rock, Ark., on October 20th, in the fifty-ninth year of his age.

Shanghai

At the Stated Meeting of the Board, held on November 10th, Bishop Graves's appointment of the Rev. Arthur S. Mann, of Buffalo, as missionary in the Shanghai District was formally approved and the usual appropriations were made for his outfit and travelling expenses.

MISS S. L. DODSON, Miss M. S. Mitchell and Deaconess Henderson, who sailed

from San Francisco on September 3d, arrived safely at Shanghai on the 28th of that month.

MISS LILLIS CRUMMER, who has been granted a leave of absence at her own charges, sailed from Shanghai by the steamer *America Maru* October 7th and arrived at San Francisco on the 31st. She reached New York November 8th.

Tokyo

THE REV. JAMES CHAPPELL, wife and son, returning to duty after furlough, sailed from Liverpool by the steamer *Mayflower* August 27th and reached Boston September 7th. After spending a short time in this city and doing some agency work in Western New York, Mr. Chappell proceeded to Toronto, which city he and his family left on October 24th and sailed from Vancouver by the steamer *Empress of Japan* November 2d.

MISS BERTA R. BABCOCK, returning to duty after a stated vacation, left her brother's home at Rocky Ford, Col., on October 20th and sailed from San Francisco by the steamer *Siberia* on October 23d.

Kyoto

MISS MARY E. METZLER, who sailed from San Francisco September 3d, arrived at Kyoto on the 24th of that month and proceeded to her station at Nara.

Haiti

THE REV. THEODORE F. HOLLY, the eldest son of the Bishop of Haiti, and for a long time a stipendiary of this Society, after a short illness died at his residence in Port-au-Prince on October 28th, in the forty-eighth year of his age. The services at his funeral took place the next morning; the Rev. Messrs. Jones and Battiste officiating in the presence of a large congregation.

Mexico

THE REV. ALEXANDER HAMILTON BACKUS, under appointment by this Board to work among the English-speaking people, left New York October 13th and arrived at Chihuahua on the 17th of the same month.

The Sanctuary of Missions

The East and the West

BY MARY V. GLENTON, M.D.

CRISP white snow and a clear, cold air,
Carol singing everywhere,
Evergreens their fragrance spreading,
Altar lights their glad beams shedding,
Chimes from all the belfries pealing,
Sacred joy to all hearts stealing.
"Peace on earth, good will to men!"
Angels hear that song again.
Echoes o'er the land afar,
"In *Excelsis Gloria!*"
This the Christmas of our home.
Of the land from whence we come.

Crowded streets and a surging mass,
Throngs of people who pass and pass,
Crippled women and burdened men,
Children wearing a look of pain,
Poverty, misery, and distress,
Vice and all unrighteousness;
Beggars in every street abound,
Lepers unclean infest the ground,
Darkness covers the land afar,
Nor shines the light of Bethlehem's Star.
This the Christmas of the East;
Will it e'er give place to the Holy Feast?

But, as we gaze, our mournful eyes
Are gladdened with a sweet surprise;
A Cross on a spire sheds its light,
Like Bethlehem's Star on the Holy Night,
And bells ring out on the burdened air,
Crying to all 'neath their load of care:
"Hear our glad tidings from afar:
"In *Excelsis Gloria!*"
The East that gave to Christmas birth,
And spread its news o'er all the earth
Then ceased its song "Good will to men."
Shall she not hear it from us again?

Westward it went o'er land and sea,
Reaching in blessing you and me;
Then sent us forth from home and love,
Bearing the song of Heaven above,
O'er sea and land to carry once more,
By the path it travelled long before—
But West to the East—the old refrain
Of Bethlehem's story repeated again,
The tale of Manger, Child and Star:
"In *Excelsis Gloria!*"
The day is coming when West and East
Together shall keep the Glorious Feast!
Wuchang, China.

Thanksgivings

"We thank Thee"

For the life and example of the late
Bishop of Salt Lake. Page 852.

For the progress of the Mission in
China and Japan. Pages 851 and 854.

For the lessons and inspiration of the
Missionary Council. Page 870.

For the increasing number of native
Christian families in the mission field.
Page 889.

For the Christmas message of the In-
carnation.

Intercessions

"That it may please Thee"

To guard Bishop Rowe in his winter
journeys. Page 852.

To bless the work of the General Mis-
sionary among the Swedes. Page 897.

To prosper all plans for medical mis-
sion work in West Africa. Page 869.

To give to all Thy people a ready will
to do their part in the extension of Thy
Kingdom.

To bless the women and children of
non-Christian lands; hastening the time
when through the preaching of Thy Gos-
pel everywhere they may be free from
unnecessary pain and sorrow.

To call qualified workers for the mis-
sions in China, Japan and the Philip-
pines.

To gather into Thy Church, through
the service of faithful men and women,
all who in this land are deprived of, or
are indifferent to, Christian privileges.
Page 867.

For the Quickening of Zeal in Christians

O LORD our Saviour, who hast
warned us that Thou wilt require
much of those to whom much is given;
Grant that we whose lot Thou hast cast
in so goodly a heritage may strive to-
gether the more abundantly by prayer,
by almsgiving, and by every other ap-
pointed means, to extend to others what

we so richly enjoy; and as we have entered into the labours of other men, so to labour that in their turn other men may enter into ours, to the fulfilling of Thy holy will and our own everlasting salvation. *Amen.*

For Home Missions

O GOD of all the nations of the earth, remember the multitudes in this land (especially those in . . .) who, though created in Thine image, are neglecting to serve Thee: and according to the propitiation of Thy Son Jesus Christ, grant that by the prayers and labours of Thy Holy Church they may be delivered from all indifference and unbelief and brought to worship Thee; through Him whom Thou hast sent to be our Salvation, the Resurrection and the Life of all the faithful, the same Thy Son Jesus Christ our Lord. *Amen.*

For Missions Abroad

O GOD, our heavenly Father, who didst manifest Thy love by sending Thine only begotten Son into the world that all might live through Him: Pour Thy Spirit upon Thy Church that it may fulfil His command to preach the Gospel to every creature; send forth, we beseech Thee, laborers into Thy harvest; defend them in all dangers and temptations; and hasten the time when the fulness of the Gentiles shall be gathered in, and all Israel shall be saved: through Jesus Christ our Lord. *Amen.*

Missionary Speakers

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers, at present in the East, is published. All should be addressed at the Church Missions House, 281 Fourth Avenue, New York, unless a special address follows the name.

Africa:	Miss Mahony.
China:	Dr. Pott, of St. John's College.
Oregon:	Rev. M. J. Goodheart.
Spokane:	Bishop Wells.
The Philippines:	Miss Thacher.
Work among Indians:	Rev. Sherman Coolidge, of Boisé.
Work among White Mountaineers:	Rev. W. S. Claiborne, of Tennessee.
	Rev. Walter Hughson, Archdeacon of Asheville. Mr. Hughson will be in the vicinity of New York during January and February, and in the vicinity of Chicago, March 6th to March 15th. Mrs. Hughson, who will accompany the archdeacon, will be prepared to receive invitations to speak to branches of the Woman's Auxiliary.

THE EVANGELICAL EDUCATION SOCIETY

OFFICE, CHURCH HOUSE, TWELFTH & WALNUT STS., PHILADELPHIA.

Aids Theological Students and Distributes Evangelical Literature.

CONTRIBUTIONS, LARGE AND SMALL, EARNESTLY SOLICITED.

CHARACTER OF OUR MEN.

The Society has sent into the Ministry about 800 men. Some are Bishops. Six are professors in Theological Seminaries. *Several are eminent missionaries.* A number are rectors of leading city parishes.

OFFICERS OF THE SOCIETY.

President.
Rt. Rev. O. W. WHITAKER, D.D., LL.D.
General Secretary.
Rev. S. LORD GILBERSON, A.M.

Active Vice-President.
WILLIAM S. HARVEY.
Treasurer.
ALFRED LEE, Esq.

FORM OF BEQUEST.

I give and bequeath to THE EVANGELICAL EDUCATION SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH
.....Dollars.....Real Estate for the general purposes of the Society.

THE WOMAN'S AUXILIARY

To the Board of Missions

The Woman's Auxiliary in Washington

N EARLY a fortnight after the great mass meeting in Convention Hall, and the day after the Missionary Council had closed, on Friday, October 30th, the officers of the Woman's Auxiliary met in Washington. Bright and delightful as so many other days had been before it, there was nothing to discourage the women of the Auxiliary from gathering for the service and meetings of this, their special day. At nine o'clock St. John's Church was well filled with eleven officers and other Auxiliary members. The Bishop of Washington celebrated the Holy Communion, assisted by the rector and curate of the parish and the Associate Secretary of the Missionary Society. At the close of the service the officers adjourned to the parish hall near by.

Reviving many pleasant memories of the General Convention of 1893, this hall had been opened for a fortnight to the women of the Church, who had gathered there each afternoon in social intercourse, cementing many an old friendship and making new ones, and in talk with one another exchanging Auxiliary experiences and getting new ideas for future work.

This morning the regular Officers' Conference was held, with a difference. It opened as usual, but after certain necessary business had been attended to, the reports from churches were deferred, and various points of interest were brought forward, first by the officers of the Woman's Auxiliary and then by those of the Junior Department. By vote of the officers Miss Wilket, president of the Washington branch, presided over the

first part of the conference, and Mrs. Satterlee, vice-president in charge of the Junior Department, over the second part.

The roll call showed a representation of thirty-two branches by eighty-nine officers as follows: Asheville, two officers; California, one; Central New York, two (one junior); Central Pennsylvania, one; Connecticut, six (one junior); Delaware, two; Easton, one; Indianapolis, one; Iowa, one; Lexington, one junior; Maine, one junior; Maryland, six (two juniors); Massachusetts, four (one junior); Minnesota, one; Missouri, one; Nebraska, one; Newark, three (one junior); New Jersey, one junior; New York, ten (two juniors); North Carolina, three; Ohio, one; Pennsylvania, nine (two juniors); Pittsburgh, one; Rhode Island, one; Salina, one; Southern Ohio, two; Southern Virginia, three (one junior); Virginia, two; Washington, fifteen (six juniors); Western Massachusetts, one junior; Western New York, two juniors; West Virginia, two; Chicago, Kentucky, New Hampshire and West Africa were also represented by visitors.

After a brief report by the secretary, Miss McVicker, chairman of the Committee on Missionary Workers, reported for the committee a year of want rather than plenty: some applicants with the motive of self-support more strong than that of missionary desire; others deterred by family claims. The committee's work is still largely a work of sifting.

The members of the committee had been in correspondence with fifty-seven applicants, among whom two have been appointed to The Philippines, two to Shanghai, one to Spokane; one is work-

ing in North Carolina, one in Asheville, one in Virginia—certainly enough to encourage the committee to believe that the winnowing process does not continue without disclosing good ears among the wheat.

Mrs. Neilson, of Pennsylvania, and Miss Davis, of Connecticut, told of their long experience with the supplying of missionary boxes; Mrs. Irwin, of Southern Ohio spoke of the effort of that branch to increase gifts to be applied under appropriation of the Board; Miss Wade, of California, spoke upon missionary study; Mrs. Truslow, of New York, told how the United Offering may be made a truly united gift from the women of a parish, and Miss Loring, of Massachusetts, extended a most cordial invitation from the Massachusetts branch to the triennial meeting of 1904.

Then, turning to the Junior Department, Miss Sturgis, of Massachusetts, reviewed the points to be brought before the juniors in a leaflet of practical suggestions; and Miss Degen, of Maine, and Miss Lindley, of Newark, presented the weak and strong points of junior work; while Miss Hart, of Western New York, spoke of the efficiency of constant prayer.

The *strong points* of the Junior Department were certainly prominent throughout that missionary week. In the sessions of the Council young junior officers sat hour after hour, some with pencil and notebook in hand, following every discussion with unabating interest. On Wednesday afternoon a reception was given by the junior officers of Washington at the home of their treasurer for the United Offering, when the social hour was made the occasion to hear from missionaries, secretaries and other guests. Their share in the officers' conference was followed by an informal meeting in the gallery of the hall at two o'clock, when, under the capital guidance of Miss Young, of the Washington branch, brief talks from junior officers and others interested gave clear and suggestive details as to how the junior work is being done. Nor could the Washington junior officers let their

guests altogether go, until on Saturday morning they had had a meeting of their own juniors, with talks from Mrs. Westcott, of Central New York, Mrs. Coolidge, of Boisé, and Mrs. Pott, of Shanghai.

But, to return to Friday, at three o'clock took place a good, old-fashioned missionary meeting. This had been appointed for the hall, but that was so overcrowded before the hour arrived, that, at the rector's request, the congregation adjourned to the church, the body of which was soon filled, and seats in the gallery occupied also. After a brief opening service, the rector introduced the Corresponding Secretary of the Missionary Society as the presiding officer. Mr. Wood took the chair and guided the sixteen speakers through the meeting—speakers who so fell in with the whole spirit of the occasion, that each seemed to require only the five minutes given, and to find it sufficient for a telling presentment of great and important themes.

In this way, in the space of two hours, the hearers were carried from Cape Nome, Alaska, to St. Augustine's, Raleigh; from Honolulu to Maine; from Olympia and Oregon to Asheville and Southern Virginia; from North Dakota to West Africa; from the Indian reservations of Los Angeles and Sacramento to a Waldensian village in the Italian hills; from Boisé and Salina to The Philippines, and so on to Shanghai; while at the close the General Secretary of the Board summed up the world-wide work which had been so graphically portrayed in so many of its component parts.

Such a feast of good things might be thought to have satisfied the appetite of the most enthusiastic member of the Auxiliary; but, at night, the numbers who came to the Church of the Epiphany were beyond the capacity of its parish hall, and again they gathered in the church to listen to what may be accomplished for the next United Offering.

Mrs. Chapin, of the Church Periodical Club, told how the field may be prepared for the missionary by sending into

it distinctively Church literature, and more particularly the Prayer Book, thus creating a desire to know more of the Church and her ministrations. Miss Jarvis, secretary of the juniors in Connecticut, told the advantages of missionary study, speaking of the Church Missions Publishing Company, through whose publications one may learn of all parts of the field and be inspired to try to meet their needs. Mrs. Howe, general secretary, through Miss Mason, secretary of the Guild in Washington, spoke for the Guild of St. Barnabas for Nurses; Mrs. Roberts, president of the Girls' Friendly Society, through its vice-president, Miss Paddock, told of that Society's interest in missions; Miss Ryerson, general secretary of the Order, represented the Daughters of the King; Mrs. Wetmore, president of the Asheville branch of the Auxiliary, and an associate of the Sisterhood of St. Mary, told of the prayerful and practical missionary service which our sisters do and may still farther render; Deaconess Knapp, Dean of the New York School, spoke of what the deaconess order does and may do in the future for the Church's work, and Mrs. Sioussat, presi-

dent of the Maryland branch, told how all organizations of women may furnish the workers and helpers of workers so greatly needed. Mrs. Pott, of Shanghai, told of the missionary in the field itself, and Mrs. Soule, treasurer of the United Offering in the Diocese of New York, spoke the last earnest words on behalf of the United Offering, which the Auxiliary is to make in Boston in 1904. And certainly something in the character of this meeting inspires the belief that this offering is to be one breathing a thankful devotion of means and life together, which shall set forward in a marked degree the on-coming of the Kingdom.

So closed the Auxiliary's day in Washington, bright, full of promise; the three offerings made during its course being a suggestion as to the work on which in this new year the Auxiliary may enter:

At the morning service, General Missions, its first responsibility; at the afternoon meeting, a division among the speakers, its response to individual, pressing needs; at night, the United Offering, a gift of loving thankfulness that would give over and above measure, for the privilege of being allowed to give at all.

Our Missionaries in Hirosaki

I. The Native Mission Women

BY IRENE P. MANN



NAGAZA SAN

MISS BOYD and I have a pleasant home here, where Nagaza San continues our faithful assistant. Her days are busily occupied with study, visiting with us or alone in the homes of Christians and any others whom we know, teaching the women, assisting us in an English class, and in innumerable ways helping on the Church's work. We are fortunate in having so pleasant a helper and one with so much of the true missionary spirit. Her father, who died when she was a child, was a faithful catechist; she was cared for and educated by the mission, and is now trying to pass on to others what she has received. The mis-

sionaries are very dependent upon the Japanese helpers, who can do many things much better than we can; we have ability to plan, but it would be impossible for us to carry out our plans successfully without their co-operation. Thus in different ways we are essential to each other.

One of the greatest needs of Japan is for more women who have the spirit of consecration to become mission women. They must be educated women, and so often after they are educated, marriage or school work, which pays better, proves more attractive than evangelistic work.

II. A Testimony to Training

BY LULA H. BOYD

I HAD a very pleasant and profitable training in Philadelphia, at the Church Training and Deaconess House, and I wish everyone who wishes to come to the mission field or do any Church work at home, would at least make a trial, for I am sure they would not only not regret it, but would, if possible, remain for the whole course. There is so much to be learned, even if it may be the fact that we were mistaken in ourselves and the work we were intended to do. The course consists of two years; eight months of study and practical work each year, and twenty weeks of hospital nursing, or other work substituted by permission of house-mother or warden.

We were sent for practical work to the different parishes of the city, where we worked under someone for at least half of the session, teaching Bible-classes, visiting the members, also attending and helping in the other meetings in that parish or some other. It was not drudgery, nor done simply as a duty, but as we began to know the people our interest increased, and we were sorry when the time came to be moved. We were allowed to visit all the leading Sunday-schools and also sociological work throughout the city. Not the least pleasant part of our training was the Bible study and theology, which were taught by those who came to the house for that purpose; the housemother giving us our Bible-lesson for each Sunday. The domestic arts were not forgotten either, and each period had its own place. Should I have

the time to go over, I would not hesitate to take the same training again. The hospital nursing I found a great pleasure and help, and shall always be thankful I had it.

I remember well my first trip in Japan, from Kyoto to Tokyo, and though I know now travelling in Japan is comparatively easy even without a knowledge of the language, I was nervous, and was glad when I was off the train and with friends. Now, when I get off at the station, there is a boy ready to take my bundles, take my check and get my trunks without any words, call a *jinrikisha*, and even give the direction, which you must either know or have written in Japanese, to the man, all for the modest sum of two *sen* for each package. Or if one is taking another train, he will buy ticket, re-check baggage and come when the train is ready to call one and take one's bundles.

Everything was very strange when I first reached Hirosaki, but I soon got settled in my new home, and Miss Mann, with her knowledge of the customs of Japan, helped me over many hard places. Now everything is familiar, even the children who run after one and say, "*America mita*," "I see an American."

I began at once to study the language, studying from four to five hours each day, and this has been my main work for the first year. Every week I go with our mission woman to visit among the women of our church and others whom we know. I have gotten quite used to taking off my hat, shoes and outer wraps before I go into the house. The most

embarrassing time is when you are outside of the house, trying to put on as quickly as possible the things you have left outside, while your host or hostess watches every movement. Then you are glad when the last good-by is said.

I believe everything one knows comes into use some time in the field, and I soon discovered I could help the mission woman with her Church music by giving her organ lessons, and also help to lead the music in the services; for although they know very little about our music as yet, the Japanese love to sing, and do, in spite of the difficulties they have in learning a new tune. I often hear the children singing on the streets, and many times one hears the Church hymns, and even if the face isn't familiar I know the singer must be one of the Sunday-school scholars.

The Sunday-school children come from the street to the church or the room provided to hear Bible stories and learn about Christ, and they learn very nicely the Lord's Prayer and the Creed and also the Commandments. I get much pleasure in being at these schools and helping with the music, and having a general oversight, though I long to be able to talk to them and tell them something myself. The children of Japan are as lovable as children everywhere else.

I cannot send this without saying something of our Bible-woman. She has been such a help in every way, and is always kind; indeed, we could not do without her. She is such a faithful and earnest worker, and makes it possible for me to go to see the people by going with me as interpreter.

A Beginning in Nara

BY MARY E. METZLER

AFTER an unusually calm, beautiful voyage between San Francisco and Yokohama, and a typhoon between there and Kobé, we reached Kobé on September 24th, where we were met by Bishop Partridge. After attending Morning Prayer in the English Church at Kobé, and meeting the rector, Mr. Davis, Bishop Partridge and I said farewell to Miss Dodson, Miss Henderson and Miss Mitchell, and the Bishop brought me at once to Nara.

On reaching the station we were met by Dr. Correll, his two daughters and a number of Japanese members of the mission. Then we went to the home of the Corrells, and after tea I was introduced to that most beautiful part of Nara—its park. The day was like a summer day, and all the life around, grass and trees and vegetation, indicated early summer as we know it at home. Nara is the old capital of the country, and is known as the "paradise" of Japan. Everything here is sacred, and has the beauty of age, a beauty that only time can give. There

are great mountains all around, covered with trees, usually pine. Very peculiarly one mountain stands out alone without any trees, having the appearance of being bald. I was told that it is sacred, and the trees are not allowed to grow upon it, so that the devils may have no opportunity to play amongst them. Here is the great *Dai-butsum*, and the Wall of the Shoguns. The temples in the park are wonderful in size and magnificence.

Every day the loveliness of Nara seems to grow greater; it is indeed a paradise, and makes one long all the more that the people here should know God as their God, instead of the many little gods and great idols that they worship. Early in the morning I see the worshippers going to one of the temples, which is not half a square away, and see them bow to the little shrines outside before entering, and hear the clapping of their hands to arrest the attention of the gods. It is infinitely sad. They are so earnest, and one wants the earnestness devoted to what is real and true;

but, after all, their earnestness, even if wrongly directed, gives hope to the worker for the time when it shall have been turned to that which is right.

Having been here not quite two weeks, I cannot as yet tell you much of the Japanese; except that those whom I have met are very interesting, and give the impression—even the poorest of them—of having stepped right out of a picture. They get themselves up in the most artistic way, and with such wonderful combinations of colors. An American would never dare, and could not if he wished! The men and boys have intelligent, inquiring faces; so have the women and girls, sometimes, but oftener their expression is hopeless, sad and tired, showing depressed resignation, suppressed or unsatisfied longing. They respond quickly to affection, especially the children. A "foreigner" always possesses great interest for them, and a friendly smile is enough to make them follow. Very often, especially when one is shopping, the smile is not needed. The shops all open right on the street, and when the purchases are made, it is embarrassing, to say the least, until one is used to it, to find a whole crowd of Japanese collected in the street, ready to follow to the next shop, taking on additional numbers as it goes. According to Japanese etiquette, this staring and following is very rude indeed; but to the Japanese the "foreigner" is irresistible, and being by no means devoid of curiosity, he must see the funny things (according to his ideas) the foreigner does when he goes shopping.

Still, as I have said, I know very little of the Japanese as yet. Last evening was the time of an interesting feature, when a *massuri* took place. This is a religious ceremony, when the Buddhists go to the sacred lake and wash, in order to prevent sickness for the year to come. This lake lies between Dr. Correll's home and the boys' school, so that I passed right by during the ceremony. I wish everyone interested in missions might have looked on this scene as it was then. Overhead the stars blazed rather than

shone, and in the west were remaining tints of violet and gray and gold and red, suggestions of the preceding sunset. In the east, the moon, bright and full, lighted up the green of the mountains in the distance and those near by, and glistened on the sacred lake that lay calm and still, except for the splash made by those bathing in its waters.

It is too soon to say much about the work the Bishop has for me, as I am not of great use until I have learned something of the language. Studying this takes most of the time, and I try to get seven hours a day on it, if possible. A part of my lessons I take in walking out with my Japanese teacher, she pointing out things we see, and telling me of them. For the present, also, I am allowed to help to do some of the English teaching. I take two classes of boys and men every evening, and on Sundays have an English Bible-class of men. The first Sunday one of these scholars said, "Tell me, please, what is an angel? Explain to me." That theologically disputed question! I dreamed about it that night!

There are two young girls who come to me in the afternoons to learn English, and another to learn crocheting as we do it. The girls are very anxious to learn *our* way of doing things, and in return for being taught they are expected to attend the Christian services, by and by learning to love the Church for its own sake. Dr. Correll lets me take care of the altar hangings, linen, vestments, etc., and after a while the girls are to be trained in this also.

Bishop Partridge's special plan is that my work is to be with women and girls, and he wishes me to have a house where they can come to be taught and trained. This house was decided on last Tuesday, and is a very nice Japanese one, of fourteen rooms, besides innumerable closets and small rooms and an immense kitchen, fine for teaching classes in foreign cooking, which the ladies here are anxious to learn. The house is splendidly adapted to the purpose of meetings for women and girls and

classes. The rooms are arranged around a central court, and there is a very large yard, for which I am glad. There is not only room for vegetables, but the children are readily attracted by an appeal to them through flowers. Every-

thing one ever knew, and much more, can be put to use in the work. At present the house is being made ready for occupancy, and until it is in order I am to remain with Dr. Correll's family, who have been very kind.

Beyond the Equator

BY MARIA R. PITTS, DEACONESS

Miss PITTS is a graduate of the New York School for Deaconesses, and went to Brazil in August, 1899.

JAGUARAO is in the extreme southern part of Rio Grande do Sul, separated from Uruguay by a little river, which takes only about five minutes to cross in a row-boat. Both languages, Portuguese and Spanish, are spoken here, and very much alike they are. There is nobody in the place who speaks English, so I never hear my own language, unless the Bishop is here on his annual visitation. Of course I must except my class of boys, who are learning to speak English, but truth compels me to add that I would not always understand them, unless I were looking at my book. Still, they are trying hard to learn, and will improve.

The customs of the place are those of about one hundred years ago. Two or three times a week the stage coaches come lumbering by my door, *en route* for Montevideo and other places in between. They are made in such a queer way; very, very high, with steps up to the door, and are drawn generally by eight or nine horses or mules. Then there is always an outrider perched upon the foremost horse, or on a mule just ahead.

The climate here goes to great extremes; really very cold in July and August, with intense heat in January and February. The houses are so poorly and loosely put together that one feels the cold very much. Very poor people down here do not suffer, however, for the necessities of life as much as they do in New York, for vegetables grow without much cultivation, and although the cold seems searching when it comes, yet it lasts for only a few days at a time.

I have my own little house here, as it costs less to rent a house and to have one's own home, than to live with the Brazilians. The Bishop's godchild, a little girl of thirteen, lives with me, and goes to the mission school.

The people are very ignorant, the majority of the women being unable to read, so to me the school is most interesting, and it is there that my work has been for the past two years, teaching English and embroidery, with a few music pupils. The children are more easily managed than American children, and, as a rule, are bright and learn readily, but it is the hardest thing to inculcate truthfulness and reliability.

Our mission work is growing, and the little chapel is all too small for the congregation. Always on Sunday night it is difficult to get a seat, unless one goes very early. The clergyman in charge is an Italian, and a very good and earnest man. There is a branch of the Woman's Auxiliary here, very young as yet, as it was organized only a short time ago, and is composed principally of children learning to embroider. It is all very interesting work, and I only wish I had another deaconess with me. There is plenty to do, and two could work much better in all respects. Should one ever come to keep me company, I should advise her to fortify herself with a practical knowledge of cooking; and if she has not been so fortunate as to have had some hospital experience in caring for the sick, by all means to take a course of "first aid to the injured." These two things are really indispensable, for all mission work

has to begin with the poorer people, and they know and practise little or nothing of the laws of health.

Miss Pitts's call for deaconesses is being answered nearer home. Mrs. Kinsolving writes on September 30th:

"This year has seen the addition of a native acting deaconess to our force, the first Brazilian woman to take such a position and the forerunner of many such, I trust. She is a widow of suitable age, and her fitness has been proved by several years of active work in one of our small mission stations.

"I have been so interested in the women's articles in THE SPIRIT OF MISSIONS of late. What an incentive it is to know what others are doing! Our Woman's Auxiliary branches are doing good

work, but we want to interest them still more in work outside the parish. I do not know if it is the case in other missions, but here there is a tendency to argue that as this is a struggling, new work, in need of so many things, especially church buildings, it would be most improvident to devote the women's gifts, necessarily small, to outside objects.

"We have often quoted Bishop Whipple's experience, that his first church among the Indians was begun with an offering from the African Mission, and I have put Mrs. Morrison's *Fling Out The Banner* into the hands of all the English-speaking wives and mission workers. Our women are truly devoted to Church work, giving of their time gladly, and doing many services, even when too poor to give much in money."

Officers' Conference

THE November conference was held, as usual, at the Church Missions House, New York, with an attendance of thirty-five officers from ten branches, Mrs. Sioussat, president of the Maryland branch, presiding. Mrs. Coolidge, of Boisé, and Mrs. Mann, of North Dakota, were also present, and told in an interesting way of the Indian work in those districts.

An excellent paper, prepared by Miss Hopkins, of Brooklyn, was read by Miss Littell. This paper depicted the Junior Department as it presented itself to an outsider, after reading answers to thirteen questions asked of junior officers in different dioceses. The officers requested that such parts of this paper as would be most practically useful might be printed in the YOUNG CHRISTIAN SOLDIER.

Reports from branches were received; among which Connecticut reported a pledge of \$1,000 against the \$500 of last year, toward appropriations, and Pennsylvania the appointment of a teacher to hold a Normal Missions Study Class in the Church House, Philadelphia, for the diocesan officers and others interested.

Representation: Central New York,

two (one junior); Connecticut, three; Delaware, one; Long Island, two; Maryland, one; Minnesota, one; Newark, four (two juniors); New Jersey, one junior; New York, fourteen (two juniors); Pennsylvania, six.

To Diocesan Officers

THE December Conference will be held on Thursday the 17th, at 11:30 A.M., in the Auxiliary Room of the Church Missions House. Adjournment at 1:15 P.M.

Correction

An error on page 13 of the Annual Report of the Auxiliary has been rectified in a large part of the edition. The correction is given here also, however, as many copies were sent out before the mistake was discovered.

	Gave in Money and Boxes.		Total.
	Outside the Diocese.	Within the Diocese.	
Western Massachusetts...	\$5,901 99	\$ 29 00	\$5,930 99
Western Michigan.....	1,590 56	117 00	1,707 56
Western New York.....	9,647 88	451 61	10,099 49
Western Texas.....	365 46	293 50	658 96
West Missouri.....	1,212 71	1,056 66	2,269 37
West Virginia.....	893 71	1,203 00	2,096 71